THE

BRITISH CRITIC,

For JANUARY, 1800.

Αξιῶ δὲ ὑμᾶς, ἂν μᾶλλον παῤῥησίας ποιῶμαι τοὺς λόγους, ὑπομεῖναι, τοῦτο θεωροῦντας, εἰ τἀληθῆ λέγω, καὶ διὰ τοῦτο, ἵνα τὰ λοιπὰ βελτίω γένηται.

DEMOSTH.

If we ſeem occaſionally to cenſure rather freely, bear with us; and conſider whether we have not truth on our ſide, and ſpeak not with a ſincere deſire to produce improvement.

ART. I. *A Miſſionary Voyage to the Southern Pacific Ocean, performed in the Years* 1796, 1797, 1798, *in the Ship Duff, commanded by Captain James Wilſon; compiled from Journals of the Officers and the Miſſionaries; and illuſtrated with Maps, Charts, and Views, drawn by Mr. William Wilſon, and engraved by the moſt eminent Artiſts; with a Preliminary Diſcourſe on the Geography and Hiſtory of the South-Sea Iſlands; and an Appendix, including Details never before publiſhed, of the natural and civil State of Otaheite. By a Committee appointed for the Purpoſe by the Directors of the Miſſionary Society. Publiſhed for the Benefit of the Society.* 4to. 2l. 2s. Chapman. 1799.

IT is impoſſible not to extol, and in the very higheſt terms of commendation, the noble and the generous motive of the undertaking, which it is the office of this volume to record. To impart the mild, beneficent, and ſalutary light of Chriſ-

A tianity,

tianity, to rude and unenlightened Heathens; to diffuſe a pure ſyſtem of morality among a people, who, though ſimple and amiable in many reſpects, were diſgraced by the moſt abominable practices, can be no vain or inglorious labour. Candour obliges us to acknowledge, that in our progreſs through this work, we perceive many obſervations, ſentiments, and practices, which would admit of ſevere and rigorous animadverſion; but, beyond all theſe, the good principle of the undertaking predominates, and we willingly forego the ſtricter duty of the cenſorial office, to admire and to praiſe what is unqueſtionably excellent in itſelf, and muſt be, with the bleſſing of heaven, more or leſs ſalutary in its conſequences.

We ſhall accordingly purſue our uſual method, of giving a fair analyſis of the book itſelf, with ſuch extracts as may enable the reader to judge of the information and amuſement he may expect.

The work commences with a Preliminary Diſcourſe, which, with the hiſtorical account of Otaheite, Tongataboo, and the other iſlands, the objects of the miſſionaries labours, extends to a hundred pages. The whole of this is pertinent and well-written, and the hiſtorical account of theſe intereſting iſlands is compiled, from the publications of preceding voyagers, with great judgment and accuracy.

It appears both neceſſary and juſt, to inſert the concluſion of this preliminary addreſs, as it will give, at one view, an idea of the general ſpirit of the whole.

"The account that has been given of the numerous iſlands connected with thoſe already occupied as miſſionary ſtations, ſuffices to illuſtrate the extent to which, under the bleſſing of our Lord, the goſpel may probably be diffuſed, from the three central places to which it has been introduced. Were it poſſible here to inſert ſimilar accounts of all the countries which are ſituated between theſe groups and the coaſts of Aſia and New South Wales, the apparent importance of our efforts would be enhanced beyond what can be conceived from the ſpecimen that is now furniſhed. It muſt not, however, be omitted, that people of the ſame race with the natives of the groups we have deſcribed, are diſperſed over the Ladrone and Caroline iſlands, which lie north of the equator, and extend from the 130th to the 175th degree of eaſt longitude; and they have reached from the latter group, or from ſome intermediate places not yet diſcovered, to the Sandwich iſlands, which are ſituated between 155° and 160° weſt longitude, and 19° and 22° north latitude. Croſſing the equator, probably from the more eaſtern of the Caroline iſlands, they have ſpread over the cluſters of which we have given an account, and from the Friendly Iſlands have reached the large country of New Zealand, between 34° and 48° ſouth latitude, and 166° and 180° eaſt longitude; while from Otaheite, or ſome of the iſlands ſouth-eaſt of it, they have made a ſurpriſing ſtretch

ſtretch to the ſolitary ſpot called Eaſter Iſland, in 27° ſouth latitude, and 110° weſt longitude. The language and cuſtoms of this widely ſcattered nation have been traced to the coaſts of the great Aſiatic iſlands, Luzon and Borneo, and from thence to the peninſula of Malacca, the Aurea Cherſoneſus, beyond which the geographical knowledge of the ancients can hardly be ſaid to have extended. The aſtoniſhing migrations of this race ſeem to have originated, like thoſe of the northern Europeans, from deſigns of conqueſt. Theſe they carried into effect on the coaſts of the grand Aſiatic archipelago, driving the black natives of thoſe very extenſive iſlands to the interior mountains, which they ſtill occupy as a diſtinct and independent people. But the migrations of the fairer race from the Philippine iſlands to the Carolines, and farther eaſtward, have almoſt to a certainty been occaſioned by ſtreſs of weather, which drove their canoes from iſland to iſland, and from one group to another, that had not before been peopled. Frequent incidents of this nature have been aſcertained, and ſome of them have been ſpecified in our account of the iſlands connected with Otaheite. The population of iſlands ſo widely ſcattered, cannot for the greater part be otherwiſe explained, either upon the ground of eſtabliſhed fact, or upon that of probable conjecture.

" The original inhabitants of the great Aſiatic iſlands ſeem, likewiſe, before they were driven back from their coaſts, to have made very conſiderable emigrations, although not to diſtances ſo remote as thoſe to which their ſupplanters have been diſperſed. The darker race has ſpread over the vaſt countries of New Holland and New Guinea, with the adjacent iſlands of New Britain, New Ireland, and Louiſiade, as well as thoſe of Solomon, Santa Cruz, New Caledonia, the chief part of the New Hebrides, and the group called Fejē. Like the natives of Africa, whom in perſon they generally reſemble, they are divided into numerous tribes, and are diſtinguiſhed by various languages; yet there is a ſtriking ſameneſs in the cuſtoms even of thoſe moſt remotely ſeparated; and they all differ eſſentially from the nation that occupies the numerous ſmaller iſlands of this ocean. The former are uſually more ſavage, and of inferior ſtature; but ſome of their tribes may, in theſe reſpects, be compared, or even preferred, to the leaſt civilized colonies of their rivals. A New Zealander can boaſt little or no advantage over his neighbour of New Caledonia; and a Sandwich iſlander muſt apparently yield the palm to an inhabitant of Fejē. The ſuperior hoſpitality of the Otaheiteans, the Friendly iſlanders, and the Marqueſans, invited our endeavours to promote their beſt intereſts; and our election of that nation, and of thoſe groups, has, through the bleſſing of God, been juſtified by the trial which we have been enabled to make.

" All the iſlands of this ocean preſented freſh ground for miſſionary labour, excepting the Philippines, the Ladrones, and a few of the Carolines, to which the Spaniards had gained prior acceſs; Japan, once filled with converts to popery, but now without the ſhadow of Chriſtianity; and the northern Kurile iſlands, which are ſtatedly viſited by a Ruſſian clergyman from Kamſchatka. That peninſula contains the only glimmering ray of Chriſtianity that enlightens the Aſiatic coaſt of the Pacific Ocean, with the ſole exception of the Roman Ca-

tholics ſecreted in the Chineſe empire. The coaſt of North America, from Behring's ſtraits to California, is involved in more than Egyptian darkneſs. Upon the laſt mentioned peninſula Spain has ſeveral miſſionary ſtations, where benevolent and laborious efforts are made, at leaſt to civilize the miſerable inhabitants. From thence to the iſland of Chiloe, in South America, it is to be feared that the Spaniſh conqueſts have led the natives rather to deteſt the name of Chriſtianity than to comprehend its nature. Croſſing this immenſe ocean to New South Wales, at a diſtance of 135 degrees of longitude, we find the goſpel preached with purity and zeal to a herd of our own countrymen, whoſe vices reduce them below the moſt abject claſs of the heathen world around. May the doctrine of the croſs triumph there over the unparalleled obſtacles it has to ſurmount; and may it advance from ſhore to ſhore, till it covers the hemiſphere that is waſhed by the Pacific Ocean! Let him who reads ſay, "Amen, Lord Jeſus! Thy kingdom come! Thy will be done in earth, as it is in heaven!" P. lxxxv.

The Preliminary Diſcourſe is followed by the Letter of Inſtruction; from the Directors of the Society to Captain Wilſon, which, if it be not entitled to unqualified praiſe, cannot be peruſed without emotions of ſatisfaction, on account of the piety by which it is dictated, and the judicious obſervations by which it is every where enforced.

The work itſelf is divided into nineteen chapters; the firſt five of which are occupied in giving an account of the appointment of the miſſionaries, the circumſtances of the departure from this country, the progreſs of the voyage to, and the final arrival at Otaheite. The following ſhort extract ſhows the mode of conduct purſued by the miſſionaries, on their firſt arrival at the iſland.

"The morning was pleaſant, and with a gentle breeze we had by ſeven o'clock got abreaſt of the diſtrict of Atahooroo, whence we ſaw ſeveral canoes putting off and paddling towards us with great ſpeed; at the ſame time it fell calm, which being in their favour, we ſoon counted ſeventy-four canoes around us, many of them double ones, containing about twenty perſons in each. Being ſo numerous, we endeavoured to keep them from crowding on board; but in ſpite of all our efforts to prevent it, there were ſoon not leſs than one hundred of them dancing and capering like frantic perſons about our decks, crying, "Tayo! tayo!" and a few broken ſentences of Engliſh were often repeated. They had no weapons of any kind among them; however, to keep them in awe, ſome of the great guns were ordered to be hoiſted out of the hold, whilſt they, as free from the apprehenſion as the intention of miſchief, cheerfully aſſiſted to put them on their carriages. When the firſt ceremonies were over, we began to view our new friends with an eye of inquiry: their wild diſorderly behaviour, ſtrong ſmell of the cocoa-nut oil, together with the tricks of the arreoies, leſſened the favourable opinion we had formed of them; neither

neither could we ſee ought of that elegance and beauty in their women for which they have been ſo greatly celebrated. This at firſt ſeemed to depreciate them in the eſtimation of our brethren; but the cheerfulneſs, good-nature, and generoſity of theſe kind people ſoon removed the momentary prejudices. One very old man, Mānne Manne, who called himſelf a prieſt of the Eatooa, was very importunate to be tayo with the captain; others, pretending to be chiefs, ſingled out ſuch as had the appearance of officers for their tayos; but as they neither exerciſed authority over the unruly, nor bore the ſmalleſt mark of diſtinction, we thought proper to decline their propoſals till we knew them and the nature of the engagement better. At this they ſeemed aſtoniſhed, but ſtill more when they ſaw our indifference about the hogs, fowls, and fruit, which they had brought in abundance. We endeavoured to make them underſtand, but I think in vain, that this was the day of the Eatooa, and that in it we durſt not trade: but their women repulſed, occaſioned greater wonder. They continued to go about the decks till the tranſports of their joy gradually ſubſided, when many of them left us of their own accord, and others were driven away by the old man, and one named Maurōa, who now exerciſed a little authority. Thoſe who remained were chiefly arreoies from Ulietēa, in number about forty; and being brought to order, the brethren propoſed having divine ſervice upon the quarter-deck. Mr. Cover officiated; he perhaps was the firſt that ever mentioned with reverence the Saviour's name to theſe poor heathens. Such hymns were ſelected as had the moſt harmonious tunes; firſt, "O'er the gloomy hills of darkneſs;" then, "Blow ye the trumpet, blow;" and at the concluſion, "Praiſe God from whom all bleſſings flow." The text was from the firſt epiſtle general of John, chap. iii, ver. 23, "God is love." The whole ſervice laſted about an hour and a quarter. During ſermon and prayer the natives were quiet and thoughtful; but when the ſinging ſtruck up, they ſeemed charmed and filled with amazement; ſometimes they would talk and laugh, but a nod of the head brought them to order. Upon the whole, their unweariedneſs and quietneſs were aſtoniſhing; and, indeed, all who heard obſerved a peculiar ſolemnity and excellence in Mr. Cover's addreſs on that day." P. 56.

One more extract will be ſufficient, to ſhow the further proceedings of the miſſionaries.

"March 26. The ſhip quitted the bay of Matavāi this day, and was ſoon out of ſight. Our brethren who laſt departed from the ſhip in a canoe had an unpleaſant return, by reaſon of the wind, and were obliged to land at a diſtance, but got to their companions in the evening, and received their canoe and its contents ſafe the next day.

"27th. Brother Puckey informed the brethren reſpecting Eimēo, and the veſſel he had gone thither to examine. He adviſed, that as Mānne Manne and his people had been exceedingly friendly, they ſhould launch the veſſel, and bring her to Matavāi bay to be completed. Puckey and Lock were accordingly appointed to go to Eimēo for this purpoſe. A conſultation was held reſpecting Micklewright; though all condemned his conduct, the majority prevailed, that, if he pro-

ſeſſed

ſeſſed repentance, he ſhould be received. Some of the brethren thought he ought to be wholly ſeparated from them as a hypocrite.

" 28th. A conſiderable preſent came from Pomārre and Iddeah of all ſorts of proviſions, aſſuring us, when theſe were expended, they would ſend a conſtant ſupply.

" 29th. We are daily viſited by the king, queen, Iddeah, and many of the natives. Some of the Otaheiteans, whom we have with us as helpers, ſpeak many Engliſh words, and are eager to be taught the art of reading; they have already learnt moſt of the characters of the alphabet, though our neceſſary avocations have prevented us from paying much attention to this point, or from employing ourſelves in the acquiſition of their language. We have proviſion in great abundance: a gracious Providence evidently favours our deſign.

" 31ſt. Viſited by the king and queen; complained to them of the deſtruction occaſioned by the rats. They ſent in immediately four cats.

" April 1ſt. Viſited by the king and queen, and Mawrōa, the huſband of Pomārre's ſiſter, a man of good ſenſe and great authority: he brought a cheſt to be repaired, and requeſted Wm. Puckey to be his tayo: he heſitated at firſt, but, on the repreſentation of the Swede how much he could ſerve us, he conſented.

" 2d. Though multitudes of natives, with the king and queen, attended our worſhip; for want of our interpreter, we were unable to addreſs them; but they looked on ſilent, whilſt we preached and adminiſtered the Lord's ſupper.

" 3d. Took three Otaheiteans to aſſiſt in our cookery, and attend our hogs. The king and queen brought a large preſent of cocoa-nuts to brother Cover and his wife, deſiring to become their adopted children, and promiſing to regard them as their father and mother. Pomārre and Iddeah brought a larger in the evening, and begged them to receive the king and queen as their own progeny. The women croſſed the river to viſit the garden and the country around; the king followed them, and paid them every mark of attention, directing them to the beſt roads, and ordering his attendants to provide cocoa-nuts for their refreſhment. It is incredible to ſee the quantity of proviſions poured in upon us; we have not leſs than a waggon-load of fruits, beſides the multitudes of hogs and poultry. Surely the Lord hath done this.

" 4th. At a quarter paſt eight o'clock we aſſembled for our monthly prayer meeting; were revived with the conſideration of the thouſands of God's people who were remembering us, and at the ſame throne of grace praying for our ſucceſs among the heathen.

" 5th. Our daily royal viſitors have taken up their abode of late at Matavāi, on purpoſe to be near us. Pomārre brought a chair to be repaired, which the captain had given him, with a muſket and fowling-piece: theſe we excuſed ourſelves from repairing, except the chair, till the ſmith had ſet up his forge; but he left them with us. Their huts very much reſemble a travelling camp of gypſies.

" 6th. Early this morning, Otoo ſent ten men to prepare wood for erecting the blackſmith's ſhop. Our brethren from Eimēo returned, and made us the pleaſing report, that they had been very kindly received

ceived by the natives, who never attempted to ſteal any of our tools, and were ready to give us every aſſiſtance. Brother J. Puckey, on the Lord's day, had addreſſed them by Andrew; they heard attentively, and ſaid it was *very good*; but it could be of no uſe to them to change their religion, as the brethren would ſo ſoon leave them, and carry away THE BOOK. We aſſured them we would return and teach them again very ſoon. The natives replied, if any of the chiefs embraced our religion, they ſhould follow.

" The veſſel they had planked up, ſo that ſhe would be fit to come over in a few days.

" Micklewright's conduct was very diſtreſſing to us; none of our remonſtrances could keep him from the natives.

" 8th. One of the arreoies, the tayo of brother Henry, came to us with his wife big with child: they were taking their leave of us, in order, during their abſence, to deſtroy the infant which ſhould be born, according to the ordinance of that diabolical ſociety. We thought this a proper opportunity to remonſtrate with them againſt this horrid cuſtom. The mother felt with tenderneſs, and appeared willing to ſpare the infant; but the brutal chief continued obſtinately bent on his purpoſe, though he acknowledged it a bloody act, pleading the eſtabliſhed cuſtom, his loſs of all privileges, and the diſſolution of the ſociety, if this ſhould become general. We offered to build them a houſe for the pregnant women, and take every child which ſhould be born into our immediate care. We threatened him, that ſuch an unnatural act would exclude him from our friendſhip for ever, and more, that the Eatōoa, our God, would certainly puniſh him. He ſaid, if he ſaw the arreoies deſtroyed by the Eatōoa for it, he would deſiſt; and aſked if their forefathers were ſuffering for theſe practices. Our brethren failed not to open to him the wrath of God againſt all ungodlineſs and unrighteouſneſs of men. On this he walked off dejected, but not apparently determined to deſiſt from the evil or danger of his ways. A few days afterwards he came, and promiſed, if the child were born alive, he would bring it to us; and on another viſit afterwards with his wife, renewed his promiſe, on forfeiture of our favour.

" Mānne Manne returned from Opārre, with abundance of clothes and proviſion for all the brethren. We took the opportunity to inform Pomārre, that next day we ſhould ſpeak to them the parōw no t'Eatōoa, the word of God; and invited them to come, which they promiſed.

" 9th. Brother Lewis preached from *Thou ſhalt not kill*, to the king, queen, Mānne Manne, and a number of the natives, who heard with ſerious attention, and ſaid, " My ty te parōw no Prētane, imā tipperāhai mydide, imā pōhhe rōā té taata: Good is the word of Britain, not to kill children, not to ſacrifice men." The high-prieſt whiſpering ſomething, we aſked him what he ſaid; he anſwered, he told the people to leave off their wicked ways.

" Pomārre and Iddeah came at noon, and going into the married brethren's apartment, found them converſing with the arreoies on the evil of deſtroying infants. Iddeah was particularly addreſſed on the ſubject, as ſhe too was pregnant by a toutou who cohabited with her, and was alſo of the arreoie ſociety. Pomārre and Iddeah had for ſome time ceaſed to cohabit; he had taken another wife, and ſhe one of her

ſervants;

ſervants; but they lived in the ſame ſtate of friendſhip, and with no loſs of dignity. The brethren endeavoured to convince her of the dreadfulneſs of murder, in a mother eſpecially. They promiſed to receive the child immediately, and it ſhould be no trouble to her; but ſhe was ſullen, and made no reply. They then addreſſed Pomārre, and intreated his interference in ſuppreſſing ſuch acts of inhumanity; and to give orders that no more human ſacrifices ſhould be offered. He replied, he would; ſaid, that Captain Cook told him it ſhould not be done; but did not ſtay long enough to inſtruct them. One of the brethren then ſaid, that we were come for that expreſs purpoſe, and hoped he would hearken to our counſel; pointing out all the danger and diſadvantage to themſelves; and warning them, that if they deſpiſed our inſtructions, and continued in their wicked practices, we ſhould leave them and go to another iſland, where we could hope for more attention. Pomārre was evidently affected by what was ſaid, and eſpecially could not bear the thought of our leaving him; and promiſed he would uſe all his authority to put an end to theſe practices. He indeed appears of a teachable diſpoſition, and open to conviction. Mānne Manne came in during this converſation; and we told him freely, that if he offered any more human ſacrifices he would utterly forfeit our friendſhip, and muſt conſider us as his enemies. He replied, he certainly would not. On this we informed him, that our Lord knew his heart, whether he was ſincere in his promiſes.

"We renewed our attempts with Iddeah, invited her to continue with us, and ſuffer our women to take care of her child; that her example would have the happieſt effects upon the nation; and knowing her eagerneſs for European cloth, we promiſed her three ſhirts, and any other articles, when the ſhip arrived; yea more, that we would report her conduct to Queen Charlotte and the Britiſh earee ladies, to whom nothing would more endear her; and that the next ſhip would aſſuredly bring her very valuable preſents. She ſaid the child was baſe-born; had it been Pomārre's, it would have lived; but that now they were arreoies—and marched off with her paramour, who ſat by and heard with utter indifference.

"In the afternoon we again addreſſed the natives through the interpreter. We aſked them if they underſtood what we ſaid; they anſwered, Yes, and that it was very good. Among our auditors was Mawrōa, the huſband of Pomārre's ſiſter, widow of Motuaro, the late chief of Eimēo. In converſation with us, he ſaid he was reſolved to throw away the gods that could neither hear, nor ſee, nor ſpeak, and worſhip the Engliſh God. He put ſeveral queſtions to us, particularly whether it was not lawful for a man to have one wife; we told him, aſſuredly; it was an ordinance of our God; to which he replied, "My ty, my ty, very good."

"10th. A wet day. In the intervals of the ſhowers went in queſt of a ſituation for erecting new habitations, the preſent not having the land ſo good around them, and being a very ſandy ſoil. We did not fix, but the majority ſeemed deſirous to build on the ſpot which the mutineers had choſen, as having the advantages of ſoil, as well as the eaſterly breezes from the mountain; ſeveral waterfalls near formed a meandering ſtream through the valley; the foot of the mountains abounded

abounded in bread-fruit and cocoa-nut, and the land appeared ſuited for cultivation, being cleared of trees, which had been burned down by the mutineers; with an opening to the weſt, which let in a beautiful view of Matavāi bay, and a diſtant proſpect of Eimēo.

" 12th. This day Iddeah appeared again in public, and Mānne Manne communicated to us the afflictive intelligence, that ſhe had murdered her new-born babe. It was therefore reſolved by the brethren, that no more preſents ſhould be received from Iddeah; and that our marked diſapprobation of her conduct ſhould be ſhewn whenever ſhe came to our houſe. Commenced a weekly lecture; brother Henry ſpoke from " The Son of Man is come to ſeek and ſave that which was loſt:" the king and many Otaheiteans were preſent.

" 13th. Pomārre and Iddeah came with a vaſt preſent of hogs and vegetables, which were ſeparated into four parcels. We aſked Pomārre from whom they came; we thankfully accepted his, but refuſed to touch thoſe which Iddeah offered, and aſſigned our reaſons, which Andrew communicated. She was highly offended; ſaid ſhe had a right to do with her children as ſhe pleaſed, and ſhould obſerve the cuſtoms of the country without minding our diſpleaſure; and walked off with her toutou, leaving the preſent behind; a new cheſt which had been made for her, being her own materials, was given her, and ſhe carried it off with her. Yet her unnatural crime did not utterly paſs unpuniſhed; a dreadful milk abſceſs brought her under the ſurgeon's knife, and repeated ſharp rebukes; yet her heart appeared ſtill hardened. She is a bold, daring ſpirit, and much more warlike than her huſband Pomārre. As we would not receive Iddeah's preſent, we wiſhed Mānne Manne to diſtribute it to the natives, inſtead of which, he carried it off to his own houſe.

" Yet even this is but one among many *unnatural crimes* which we dare not name, committed daily without the idea of ſhame or guilt. In various diſtricts of the iſland there are men who dreſs as women; work with them at the cloth; are confined to the ſame proviſions and rule of eating and dreſſing; may not eat with the men, or of their food, but have ſeparate plantations for their peculiar uſe.

" It is remarkable, with all theſe horrid vices ſo predominant, in our preſence they never ſhew an attitude or commit an act unſeemly; indeed they profeſs hardly to know what we are, and ſuſpect we are not Engliſhmen, or like any others they have ſeen, who have ever viſited their iſland." P. 151.

The miſſionaries afterwards viſited Tongataboo, the Marqueſas, where ſome diſcoveries were made, and finally proceeded to China, on the voyage home. An Appendix, of near an hundred pages, is ſubjoined, giving a more minute account than has ever yet appeared of the inhabitants, religion, manners, diſeaſes, natural hiſtory, &c. of Otaheite, and concluding with the articles of faith, in number 21, as drawn up and ſubjoined by the miſſionaries.

Let not the ſtern reader, in his progreſs through this publication, be too ſevere in his animadverſions, if he ſhould occa-

ſionally

ſionally ſeem to meet with an overweening zeal, ſometimes bordering on fanaticiſm; nor if the mode of converſion, adopted by theſe amiable men, ſhould happen to militate with his correcter ideas of propriety and orthodoxy; let him not be tempted to loſe ſight of that truly Chriſtian philanthropy, which prompted an enterpriſe ſo certainly productive of expence, ſuffering, and danger. It is incumbent upon us to add, that the book is admirably printed, that the charts are excellent, and the engravings beautiful.

ART. II. *An Outline of the Hiſtory and Cure of Fever, endemic and contagious, more expreſsly the contagious Fever of Jails, Ships, and Hoſpitals; the concentrated Endemic, vulgarly called the Yellow Fever of the Weſt-Indies; to which is added, an Explanation of the Principles of military Diſcipline and Œconomy, with a Scheme of medical Arrangement for Armies. By Robert Jackſon, M. D.* 8vo. 396 pp. 7s. Murray and Highley. 1798.

DR. Jackſon, it appears, has been engaged in the medical department of the army ever ſince the year 1774, and ſpent a large portion of that time in the Weſt-Indies, and in America. Fever, as the moſt frequent, and moſt fatal diſeaſe in thoſe countries, employed the greater part of his attention. He has been accuſtomed, he ſays, to take minutes of the caſes he attended, and from time to time to correct and arrange them. In the year 1791, he publiſhed the reſult of his obſervations to that time. This work having been well received by his brethren of the profeſſion of phyſic, he was thence induced to continue his labours, in order to make it more worthy of their acceptance.

"I was conſcious at the time," he ſays, "and I am better convinced now, that my circumſcribed ſituation at Jamaica, did not furniſh materials ſufficient, to enable me to delineate the character of the concentrated endemic, or yellow fever, with preciſion. Concluſions which I had formed, are alſo in ſome reſpects erroneous, &c." Pref. p. vi.

The author has ſince had opportunity of ſeeing and treating the contagious fever, as it appeared in the Britiſh army, in England, Holland, and Ireland, from the year 1793 to the year 1796, and the yellow fever, which committed ſuch dreadful ravages among our troops in the Iſland of St. Domingo, during the

the years 1796, 1797, and part of the year 1798, and it will be found, that his induſtry has equalled his opportunities.

So many authors, however, have of late written on the ſubject of fever, and particularly of the yellow fever, that we ſhall paſs over the general hiſtory and deſcription of the diſeaſe, with which this work begins, and the account of the different modes which have been recommended in the treatment of it, on which ſubjects we have dilated largely, in our examination of the works of Drs. Ruſh, Chiſholme, &c.* and ſhall only notice ſuch obſervations as appear to us to be new, or to merit particular attention.

The doctrine of critical days, which has been of late ſo much decried, he obſerves, p. 242, is in this diſeaſe founded on eſtabliſhed laws. Fever terminates, he ſays, by a diſtinct criſis, on the third or fifth day, but the ſeventh is moſt remarkable for a favourable termination. Sometimes the changes that happen on theſe days are only the commencement of a new train of action, and the diſeaſe is of courſe protracted. On the treatment of fever, the author ſays, fever is to be attacked while it is forming, or after it is formed. In the former caſe, the endeavours of the phyſician will often be crowned with ſucceſs; in the latter, namely, when fever is formed, the effect of medicine is doubtful.

Dr. J. conſiders the cauſe of fever, whatever it may be, as acting on the body, by inducing a new and unhealthy action in the fibres. Before this diſeaſed action is formed, it may be often checked, and prevented from becoming habitual, by any thing giving a violent ſhock to the conſtitution. A copious bleeding, diſturbing, and changing for a time the courſe of the circulation, an active and powerful emetic, purge, or ſudorific, may effect this purpoſe; and theſe means may generally be uſed at that period, before the powers of life are materially diminiſhed, with ſafety. After the habit is formed, the body will be leſs able to bear the ſhock of ſuch violent medicines, and the effect of them in changing the diſeaſed action, will be leſs certain.

On the cure of the concentrated endemic, or yellow fever, the author ſays, p. 263, the opinions of medical men are divided. "Individuals boaſt of ſucceſs, but the public has not as yet felt the benefit of a diſcovery." If called at the commencement, this author bleeds freely; "leſs than twenty ounces," he ſays, "will ſeldom anſwer the end, it will often

* Britiſh Critic, vol. v, p. 23, and vi, 133.

be

be neceſſary to draw thirty ounces." This large quantity may not only be drawn with ſafety, but often with conſiderable advantage. Bathing the extremities with warm water, pouring cold water on the head, bliſters to the nape of the neck, and between the ſhoulders, and calomel and James's powder, to promote the neceſſary ſecretions from the ſkin and bowels, abſolve, the author thinks, all the indications. Even at a later period of the diſeaſe, the author recommends a ſimilar practice, with the adoption of "the bold meaſure," as he rightly calls it,

"of moving the patient in a cart, carriage, or ſpring waggon, through the pure air, ſheltered by boughs of trees, in the beſt manner poſſible, from the direct rays of the ſun. This is a practice," he adds, "which has ſeldom been employed by profeſſional authority; but it is a practice when tried by accident, far exceeding all others, in its beneficial effects." P. 267.

We ſhall not follow the author through the whole proceſs of cure, which though bold is conſiſtent, and ſeems the reſult of careful obſervation. How far, however, ſuch large and repeated bleedings, as he recommends, in ſtages of fever, where a very different, indeed an oppoſite treatment, has been hitherto deemed neceſſary, are ſafe or proper, can only be determined by further experience. The practice cannot be attended with leſs utility than that uſually followed, and therefore merits trial. The author has taken a large and comprehenſive view of his ſubject; and, introductory to the parts we have noticed, has given the hiſtory of the contagious, and of the concentrated endemic, as they appeared in the parts where he principally reſided, with humane and judicious obſervations on the cauſe of the great mortality attending them among our troops. The mortality might to a great degree, he thinks, have been prevented, by careful and judicious arrangements for the accommodation of the ſick. This we conceive to be the moſt valuable part of the work, as the author does not boaſt of the ſucceſs of his treatment by medicine. There is alſo an ample collection of caſes, ſeemingly impartially and faithfully detailed, the author giving thoſe in which he failed, as well as thoſe in which he was ſucceſsful. On the whole, we recommend this work to the ſerious peruſal of medical men, particularly of thoſe employed in the army and navy, in the Weſt-Indies, or in America.

ART.

ART. III. *An Apology for the Doctrine of the Trinity; being a Chronological View of what is recorded, concerning the Perſon of Chriſt, the Holy Spirit, and the Bleſſed Trinity, whether in the Sacred Writings, or in Jewiſh, Heathen, and Chriſtian Authors. By the Rev. David Simpſon, M. A.* 8vo. 660 pp. 8s. Macclesfield printed; for Dilly. 1798.

ALTHOUGH we are not partial to the word *Apology*, made uſe of in the title of this publication, yet we can give ample praiſe to the book itſelf, both in the deſign and the execution. Great induſtry and zeal of perſeverance are diſplayed throughout the whole; the ſelections, from the beſt ancient authors, Jewiſh as well as Pagan, are numerous and judicious; and, by means of the chronological order which is uniformly adopted in the courſe of the diſcuſſion, the arguments and the evidences are brought before the reader in a regular and ſucceſſive ſeries, affording each to the other a gradual but powerful corroboration, in regard to the great truths intended to be demonſtrated, and forming, all togetner, a grand and ſolid column of defence, ſufficient to reſiſt the united rage of Arians, Socinians, Sabellianiſts, and other inveterate oppugners of the ſacred doctrine inveſtigated. The author very juſtly conſiders it as interwoven with every particle of genuine Chriſtianity, from the firſt verſe of Geneſis to the laſt of Revelations, and a firm belief in it as eſſential to ſalvation; nobody who wholly rejects it can have any *real* title to the name of Chriſtian, however he may aſſume it; and a partial adopter of the doctrine only, one who ſoftens it down to his own miſguided conception of things, muſt, in many of the moſt important practical duties incumbent on true believers, be guilty of the greateſt inconſiſtencies; nay, even of groſs abſurdity, and very often of idolatry. Theſe are not the times to concede any thing either to timid integrity among ourſelves, or fluctuating doubts and ſcruples among our milder opponents. It is neceſſary that *the truth* ſhould be ſpoken, *not only out* but *aloud*; and, therefore, the author who has taken ſuch elaborate toil to illuſtrate a doctrine ſo unſpeakably important, cannot fail of having our moſt decided applauſe. The Introduction is ſenſible, learned, and pious, and all the leading arguments of the ſceptic againſt it, are examined and refuted either in the text, or in the very extended and uſeful notes which accompany that text.

With reſpect to the work itſelf, it is divided into ſix Parts, and ſubdivided into numerous Sections. The firſt Part contains

an

an account of what occurs concerning this fundamental article of our faith in the Old Teſtament; all the *divine appearances* which are preſumed to corroborate or eſtabliſh it, and a general view of the various opinions, on each of thoſe manifeſtations expreſſed by the ancient Jewiſh writers of the firſt eminence, as well as the Fathers who flouriſhed in the earlieſt periods after the promulgation of Chriſtianity. The ſecond Part is equally diffuſe and ſatisfactory, concerning the teſtimonies borne to the perſon and character of Chriſt by inſpired men, immediately antecedent to his birth, and during his abode on earth; as alſo the teſtimony of Chriſt with reſpect to himſelf, as the true Meſſiah, his character, and functions. To theſe are added, the atteſtations on the ſame ſubject, of the Apoſtles in the Epiſtles, and other ſacred books of the New Teſtament. Part the Third purſues the very ſame line of extenſive and minute reſearch, through the books of the Old and New Teſtament, relative to the agency and character of the Holy Spirit; and having inconteſtably proved, from their office and functions, that each was actually poſſeſſed of the native energy of deity, and performed acts which none leſs than a God could perform, the author, in the four final Parts, proceeds to conſider at great length, and in the ſame progreſſive and chronological order, whatever has been urged relative to the doctrine of a plurality in the divine nature among the ancient Pagan philoſophers of Aſia, and proves, as far as the argument will admit of proof, that both this notion, and the Platonic Trinity, can be no other than the broken and corrupted remains of a revelation, vouchſafed to man in the firſt ages, concerning this myſterious doctrine. Though the arguments uſed are not wholly new, nor has the field here explored been unbeaten of recent years, yet many things that have eſcaped his predeceſſors, are by this author preſented to the reader in a ſtrong point of view; and the whole ſubject is concentrated and diſplayed in ſuch an impreſſive manner, as to ſtrike the underſtanding with its whole force at once; leaving no ſhadow of doubt upon the mind not hardened by long-continued ſcepticiſm, of the truth of the grand original poſition with which he commenced his laboured diſſertation. The nature of the work will ſcarcely allow of detached quotation; but, to give the reader a juſt idea of the chronological plan purſued by the author, and the unwearied pains he has taken to illuſtrate his ſubject, we ſhall extract the third Section of his final Part, merely becauſe it is the ſhorteſt Section in the volume, and will beſt bear citing.

"SECTION III.

"The Opinions of the Chriſtian Fathers, who lived in the firſt Part of the ſecond Century, concerning the Perſon of Chriſt, and the Doctrine of the Trinity.

"We

" We will now paſs on to thoſe authors who lived in the ſecond age.

" 54. Quadratus was biſhop of Athens. He preſented an Apology to the emperor Adrian about the year of our Lord 125. The Apology itſelf is loſt; but Euſebius declares it was in the hands of many of the brethren in his time; that he himſelf was poſſeſſed of it; and that it contained clear evidences of the author's underſtanding, and of his truly apoſtolical faith and ſound doctrine. St. Jerome alſo calls the Apology of this pious biſhop a very uſeful book, and ſays it was full of reaſon and faith, and becoming the apoſtolical doctrine.

" 55. Ariſtides was a philoſopher of Athens, and became a convert to Chriſtianity in the beginning of the ſecond century. He was a very eloquent man, and preſented an Apology to the emperor Adrian in favour of the Chriſtians about the ſame time with Quadratus. Euſebius ſays he was a faithful man. And St. Jerome obſerves, that he was an eloquent philoſopher, and a diſciple of Chriſt. Petavius relates alſo, that it was reported of him in the Martyrologies, how he very clearly and fully diſcourſed in the preſence of the Emperor, that Jeſus Chriſt was God.

" Euſebius informs us, that there were in all fifteen biſhops, who preſided over the church at Jeruſalem, from the times of the Apoſtles till the ſiege of that city under Adrian, about the year of our Lord 136. All theſe biſhops were Hebrews by birth, had ſincerely embraced the faith of Chriſt, and were thought worthy of the epiſcopal office, by thoſe who were competent to judge. And as all the other biſhops in the Chriſtian world were in communion with thoſe of Jeruſalem, it will follow, that they alſo were looked upon as orthodox in the faith: for it is well known by thoſe who are at all acquainted with the hiſtory of thoſe times, that whenever any of the biſhops declined from what was deemed the path of truth on any of the great leading doctrines of Chriſtianity; of which the divinity of Chriſt was always eſteemed one, they were conſtantly excluded from communion by all the reſt of the orthodox believers. Euſebius, therefore, ſpeaking with ſo much approbation of theſe firſt fifteen biſhops of Jeruſalem, renders it extremely probable, that they were all conſidered at that time as maintaining the commonly received principles of Chriſtianity.

" 57. Miltiades was a man of conſiderable note towards the middle of this ſecond age, and is ſpoken of by Euſebius as a defender of the doctrines which we uſually call orthodox.

" 58. Hegeſippus, the eccleſiaſtical hiſtorian, lived before, or near the time of Juſtin Martyr. He came to Rome about the year 157, while Anicetus was biſhop there, and continued in that capital till the year 185, in friendſhip and communion with the ſaid Anicetus, with Soter and Eleutherus, his two ſucceſſors in office. Now it is certain, that theſe three Roman biſhops were orthodox reſpecting the divinity of Chriſt, becauſe they were held in high eſteem with Irenæus, biſhop of Lyons, who, we know, believed that doctrine, and conſidered all thoſe who rejected it in the light of heretics. It will follow, therefore, from theſe premiſes, according to the ſpirit and practice of thoſe times, that Hegeſippus muſt have been ſound in the faith.

" Here then are *five* other witneſſes, or, to ſpeak more exactly, here are four eminent individuals, and a ſeries of fifteen biſhops in the moſt ancient

ancient church in the world, who all ſeem to have been orthodox in the faith, on the great doctrines now in queſtion, and who all lived before the time that Juſtin Martyr came forward as a defender of the Chriſtian faith. Theſe, together with the ſeven former, who preceded them, make the number of witneſſes in favour of orthodoxy in the prime of antiquity exactly twelve: witneſſes ſufficiently numerous and circumſtantial to determine what were then deemed the genuine doctrines of Chriſtianity." P. 518.

The great advantage of this chronological arrangement of the argument is, that the reader can, with the greateſt eaſe, inſtantly refer to the diſtinguiſhed author who, in any æra of the Jewiſh or Chriſtian Church, or in any century of the Pagan world, may have, by his writings, elucidated the ſubjects in queſtion, and that he will find here, abridged, or in detail, as his ſtrictures may beſt merit, the ſubſtance of his diſſertation, with generally ſome account of him in the notes. Nor is it of ſmall utility, or of trifling importance to the generality of Chriſtians, beyond whoſe ability of purchaſe the greater number of the authors whoſe evidence is thus collected together, and judiciouſly condenſed, are placed, that the ſum and contents of many very rare and expenſive volumes may be found in theſe, at the moderate price of *eight ſhillings*. The author of this work was young and unpreferred. In his Preface, he complains of the *infirm ſtate of his health*, and poſſibly that infirmity might have been increaſed by the inceſſant labour of reſearch employed on this meritorious compoſition; for we have been informed that, ſince its publication, his death has taken place. No doubt the reflection on his pious endeavours to vindicate this grand article of the Chriſtian creed, would ſupport him on his bed of ſickneſs, and irradiate the moments of his diſſolution. He is gone to his reward; and that reward will amply compenſate him for the toil which contributed to ſink him to an untimely grave.

ART. IV. *An Eſſay on the Analyſis of Mineral Waters. By Richard Kirwan, Eſq. F. R. S. &c.* 8vo. 279 pp. 4s. Bremner. 1799.

THE origin, the properties, and the analyſis, of mineral waters, have long exerciſed the genius, and the induſtry, of mineralogiſts, phyſicians, and chemiſts. Their labours have in great meaſure aſcertained the nature and the uſes of various ſprings; but the ſubject is, as yet, by no means cleared from

from all its numerous difficulties; and of thoſe difficulties, the greateſt part undoubtedly lies on the ſide of the chemiſt.

Various modes of aſcertaining the number, the qualities, and the quantities of the ſeveral contents of mineral waters, have been practiſed by different perſons, and are deſcribed in ſeveral publications; but the difficulty of the operation will perhaps be ſufficiently proved by obſerving, that the analyſis of the very ſame mineral water by different perſons, is frequently attended with different reſults. It is by a careful examination of the various modes of analyzing; by rejecting equivocal proceſſes, and by ſubſtituting others of a leſs exceptionable nature, that the ſubject may be advanced towards perfection; and ſuch are the ſteps which have been taken by the ſcientific author of this book. His extenſive reading has been employed to examine and to compare the works of all the principal writers on the ſubject; his great knowledge of chemiſtry, and his aſſiduity in performing experiments, have enabled him to correct the defects of former writers, and to furniſh more exact, or more expeditious means of aſcertaining the ingredients of mineral waters. There is a circumſtance, on which Mr. Kirwan has juſtly beſtowed the greateſt attention; which is, that mixtures or compounds of the very ſame ſubſtances frequently aſſume different properties, according to the different proportion of thoſe ſubſtances. This circumſtance is of great import in the art of analyzing mineral waters.

In the peruſal of this Eſſay of Mr. Kirwan, the reader will be ſurpriſed by the vaſt number of facts, which are conciſely arranged; he will be much inſtructed by the perſpicuity with which thoſe facts are compared, and are, according to their nature, adopted, corrected, or rejected; but, after all, he will ſtill be left in a ſtate of doubt and perplexity with reſpect to ſeveral particulars. Such indeed is the intricate nature of the ſubject, that perhaps many years will elapſe before this intricacy be entirely removed, if it be at all poſſible.

In the Introduction, Mr. K. mentions the two principal objects, for which the analyſis of mineral waters becomes intereſting to mankind; namely, the medicinal uſes of thoſe waters, and the indications which they give of certain operations taking place within the bowels of the earth, or in ſituations remote from the ſurface. He then obſerves, that the ſtate of chemical knowledge in general has been much advanced within the laſt 20 years; that many capital improvements have been made with reſpect to the analyſis of mineral waters in particular; and that ſeveral new modes of operating have been propoſed; to which he adds the following general view of his work.

"To ſtate, add to, and generalize theſe improvements, by propoſing new teſts, and new limitations of the powers of thoſe already known, in caſes where none were before determined, or where they were inaccurately aſſigned; alſo by ſubſtituting more direct methods of inveſtigation, to the random methods before employed, and various new modes of eſtimating the quantity of each of the ſubſtances diſcovered, is the purpoſe of the following ſheets. That I have perfectly ſucceeded in each particular inſtance, I ſhall not pretend, but that the general method here propoſed and purſued, deſerves attention, I am fully confident; and that its defects, in particular inſtances, either ariſing from the nature of the caſe, or my miſtake, may ſoon be noticed, ſatisfactorily proved, and, if poſſible, properly amended or ſupplied, is my moſt earneſt wiſh."

This work is divided into two parts, the firſt of which is ſubdivided into five, and the ſecond into three chapters; to which are ſubjoined ſome uſeful Tables, and an Appendix. The titles of the chapters, &c. are as follows:

Part I. Chap. I. Of the Subſtances hitherto found in Mineral Waters. Chap. II. Of the Teſts of the foregoing Subſtances. Chap. III. Of incompatible Salts. Chap. IV. Of the external or phyſical Properties of Water. Chap. V. Of the State of Salts in Waters. Part II. Of the Analyſis of Mineral Waters. Chap. I. Of the common Method. Chap. II. New Method. Chap. III. Of the Uſe of Spirits of Wine in the Analyſis of Mineral Waters. Tables. I. Of the Quantities of real Acid in Mineral Acids of different Denſities. II. Of the Quantities of Acid abſorbed by different Baſes. III. Of the Quantity of each Baſis abſorbed by each Acid. IV. Of the Proportion of Ingredients in neutral Salts. V. Of the Length of Feet in a Column of common Air, at different barometrical Heights and different Temperatures.

Appendix. Anomalous Experiments.

Mr. Kirwan's principal object is to determine, by means of a variety of oppoſite experiments, how far the particular teſts, or precipitants, may be truſted in different caſes, according to the various quantities of ingredients, as well as other circumſtances; for it has been remarked, that though the ſame teſt be uſed as a precipitant of the very ſame ſubſtance, yet the reſult is conſiderably influenced by the degree of heat which is applied, by the continuance of the operation, by the preſence of other ſubſtances, by the proportion of thoſe ſubſtances, &c. Thus, ſpeaking of acetited lead, Mr. K. ſays,

"This teſt is liable to ſome fallacies, which I ſhall here mention, and the means of preventing them. 1. It is often, at leaſt when old, precipitable by *pure water*. This is remedied by adding more diſtilled vinegar, or adding water until a precipitate no longer appears. 2. It is alſo precipitable by *aerated alkalies and earths*. This is remedied by previouſly ſaturating the water with acetous acid. 3. It

is precipitable in ſome meaſure by muriated ſalts. This cannot be remedied, but the parts ſo precipitated may be detected and ſeparated, as it is ſoluble in diſtilled vinegar, which vitriol of lead is not. 4. It is precipitable by the boracic acid, but this precipitate is ſoluble in nitrous acid 1,373 (or a ſtronger) to which *vitriol* of lead does not yield. 5. It is precipitable *black* by hepatic water, and often by hepatules; but the cauſe is eaſily diſtinguiſhed, and the precipitate is alſo ſoluble in the acetous acid. But *note*, if the water be ſulphureous, the precipitate will be black, though proceeding from the vitriolic acid. 6. It is precipitable by aerated iron. This, therefore, ſhould firſt be ſeparated; the precipitate it gives is ſoluble in nitrous acid."

In Chapter the Third of the firſt Part, in which this author treats of incompatible ſalts, he acknowledges the error of his former opinion, that certain ſalts could not be found together in the ſame mineral water, when one of them is capable of decompoſing the other.

"I ſoon found," ſays he, "both by my own experiments, and by the obſervations of the moſt accurate analyſts, that when both ſpecies of antagoniſt ſalts, if I may ſo call them, are very far from the point of ſaturation in a given ſolution, they may co-exiſt in it."

It is however true, that ſeveral ſalts are incompatible (i. e. they cannot exiſt together in the ſame mineral water) excepting indeed when they are in very ſmall quantities. With this reſtriction, Mr. K. concludes the above-mentioned chapter with the following liſt of incompatible ſalts.

1. Aerated alkalis—and earthy or metallic ſulphats, muriats, or nitrats.
2. Uncombined vitriolic acid—and earth nitrats, or muriats, or aerated earths, &c.
3. Alkaline ſulphats—and earthy nitrats, or muriats.
4. Glauber—and ſylvian.
5. Vitriolated tartarin—and nitrated ſoda.
6. Vitriolated volalkali—and nitre (quere?) and ſylvian.
7. Epſom—and nitrated lime, or muriated lime.
8. Alum—and nitrated lime, or magneſia, or muriated ditto.
9. Nitrated lime—and ſylvian, ſal ammoniac, muriated barytes, and muriated magneſia.
10. Nitrated magneſia—and ſylvian and muriated barytes.
11. Muriated magneſia—and nitrated ſoda, and nitrated lime.

The analyſis of mineral waters embraces two objects, namely, the diſcovery of the different ingredients, and the determination of their particular weights. Mr. Kirwan, finding ſtrong objections to the uſual modes of obtaining thoſe objects, propoſes to aſcertain the different ſorts of ingredients by

the uſe of teſts; and to find the weights of the ſolid ingredients by eſtimation. The laſt of thoſe methods ſeems to be rather intricate and circuitous; but the practice of future experimenters can only decide how far it may be uſed with conveniency and accuracy. With reſpect to the teſts, Mr. K. very properly ſhows, that in order to produce a certain or unequivocal effect, they muſt be prepared with great nicety; yet he does not deſcribe the proper method of preparing them. It is to be hoped that Mr. K. will make this very uſeful addition to a future edition of his Eſſay.

Among the teſts, Mr. Kirwan has much promoted the uſe of ſpirits of wine. He made a variety of experiments, with a view to aſcertain both the degree of rectification of the ſpirit, which will be neceſſary for the production of certain effects; and the proportion of ſalt and water to each other, on which the ſpirit of wine can exert its precipitating power.

"To obtain," ſays he, "a more preciſe knowledge of each of theſe particulars, I made ſolutions of one grain of the following ſalts in diſtinct portions of water, taking of each ſalt one grain, and of water 1000 grains, in each proportion. Of ſome ſalts, I found it neceſſary to take ſolutions of one grain in 500 of water, and in ſome caſes two grains in 500. The ſalts were vitriolated tartarin, Glauber, Epſom, ſelenite, alum, ſylvian, common ſalt, nitre, and muriated argil. The Glauber, Epſom, alum, and nitre, were deficcated.

"To precipitate from theſe ſolutions, I employed ſpirit of wine, of different degrees of rectification, their ſpecific gravities being at 60°, 0,817, 0,834, 0,848, 0,900; ſeldom employing the ſtronger, when a weaker was found adequate to the effect.

"The volume of ſpirit employed was various, generally however equal to that of the ſaline ſolution, except I found leſs ſufficient; ſometimes triple the volume of the ſolution was applied, its temperature generally about 60°, when higher it is mentioned; gentle heat ſtrongly promoting precipitation.

"Moreover, to find the correſpondence between the weight of *Glauber* precipitated by ſpirit of wine, and that which was contained in the ſolution, to 50 grains of a ſolution of Glauber, I added 2,5 times its bulk of ſpirit of wine 0,817 the precipitate, which immediately was formed, conſiſted of 7,13 grains, and in time the remainder would undoubtedly be ſeparated.

"Hence we ſee, 1ſt, that *ſelenite* may be completely precipitated from water, that contains it in the proportion of $\frac{1}{1000}$, or even leſs, by any ſpirit of wine, whoſe ſpecific gravity is below 0,850. And ſo may the *alkaline ſulphats*, but ſlowly, by ſpirit of wine 0,817. And thus theſe ſalts may be eſtimated and ſeparated from each other without evaporation."

The reſults of thoſe, and other experiments, with ſpirit of wine, are conciſely arranged in tables; wherein the precipita-

bility and ſolubility of various ſalts by, or in ſpirits of wine of different denſities, are laid down in diſtinct columns.

In the Appendix, which occupies three pages only, Mr. Kirwan expreſſes, in the manner of a table, ſeveral experiments, which he made with various ſaline ſolutions, and which were attended with new and unexpected reſults.

Art. V. *Reynolds's Iter Britanniarum.*

(Concluded from our laſt, p. 649.)

WE have already ſeen this author, like another Carteſius, coming forward with an hypotheſis in his hand, and moulding nature in conformity to it. But we muſt now behold him eſtabliſhing his *vortices*, and regulating the more important movements of creation by them.

The ſecond Iter commences thus:

" A Vallo ad Portum Ritupas —— : *A Blatio Bulgio*
Caſtra Exploratorum XII
Luguvallio XII."

Mr. Reynolds obſerves, that " in this Iter, as in the other, the commencing point is marked by the name of a town, from which it ſets out, in the ſame manner" (p. 177). He accordingly takes Blatum Bulgium from Middleby, and Caſtra Exploratorum from Netherby, to the north of the wall, where Horſley had placed them; and transfers them to Bulneſs at the end of the wall, where Camden had been induced merely by the name to fix the former, and to Carliſle, where no one ever ventured before, and where no one (we believe) will ever venture again to ſettle the latter. For, if Caſtra Exploratorum preoccupies Carliſle, what is to be the ſite of Luguvallium? This he finds himſelf compelled to bring down as low as Plumpton wall, twelve miles to the ſouth of Carliſle: and he has the temerity to offer a ſerious defence of this ſtep.

" The idea that Carliſle was Luguvallium, and not Caſtra Exploratorum," he tells us, " ſeems to have originated with Bede, but it is very *poſſible*," on ſuch weak ſupports does he again reſt, while he ſpurns at all authority! " a writer, whoſe materials and means of information muſt have been ſo imperfect;" whereas, his means and materials actually appear, in general, remarkably good, and continue ſo, even to the ſouthern extremity of the iſland; but muſt have been doubly good in a region

ſo

ſo near to him as Cumberland, "*might* be miſtaken, or rather miſled by the traditions of the times in which he lived," traditions infinitely leſs likely to miſlead a Bede at that period, than an hypotheſis to deceive a writer of modern days. "Bede did not write till near three hundred years after the Romans had left this iſland, and "in the very worſt times of barbarity" is an expreſſion of Camden;" while Mr. Reynolds himſelf is writing more than a thouſand years poſterior to Bede, and under all the ſyren ſeductions of an hypotheſis. But Mr. Reynolds objects to Bede what Camden commends in him, that "plurima volumina inter decumanos barbariæ fluctus doctiſſimé conſcripſit*;" admiring the brightneſs of the ſun the more, becauſe of the gloomineſs of the ſky around it. Mr. Reynolds, therefore, even in the act of citing the ſentiment, perverts it. "The great diſtance then, as well as darkneſs of his times, very much weakens any argument founded on his teſtimony alone." Can we with patience read ſuch objections to a man, without whom we ſhould have been wrapt in abſolute darkneſs, concerning the very converſion of the Saxons to Chriſtianity, and through whom we ſee the commencement, the progreſs, the eſtabliſhment of it among them! Mr. R. indeed, we doubt not, will be ready enough, upon *another* occaſion, to acknowledge all this. But upon the *preſent* he is engaged in a deſperate undertaking, aſſaulted on every ſide, and endeavouring to hew his way through an hoſt of enemies, with the formidable Bede at their head. This man has not only given the nation a regular hiſtory of his own times, and the times immediately preceding; but he has alſo furniſhed us with a number of notices, relative to the towns of the Romans, their names ancient or modern, and the remains then exiſting at them. He has done ſo for Canterbury and other towns in the ſouth, for Carliſle and others in the nearer north. Cuthbert, in his religious travels, ſays Bede, "venit ad *Lugubaliam* civitatem, quæ *a populis Anglorum* corrupté *Luel* vocatur†." Here we find the town ſtill retaining ſo much of its ancient appellation, as to have only melted *Luguball* into *Luel*, like Lugdunum into Lyons; and to have thus given riſe to the preſent name, Caer Luel, or Carliſle. How then is it even *poſſible*, for Bede to have been "miſled by the traditions of the times, in which he lived"? He appeals to no traditions at all. He only knew, with all the learned, that Lugubaliia was the true name of the town, and that the popular name of Luel was a corrup-

---

* Camden, 606. † Vita Cudberti cap. xxvii. Smith.

tion

tion of it. He therefore ſpeaks as peremptorily to the one point, as he pronounces poſitively upon the other.

Yet Mr. Reynolds purſues his march, like another Hannibal, cutting his way through oppoſed rocks. "Egfrid's gift of Luguballia, and fifteen miles round, to St. Cuthbert," alledged by Camden, but not alledged (as Mr. Reynolds here inſinuates it is) for any proof of Carliſle being Luguvallium, "determines nothing as to the particular town; becauſe, whether this, or Plumpton wall, was Luguvallium, they both muſt have been included in the donation." The author is here contending with his own ſhadow. That Carliſle *was* Luguvallium, is proved from Bede above; and then this proof fixes the *Luguvallium* of Cuthbert's charter to be Carliſle alſo. But, againſt ſuch evidence, or any evidence, Mr. R. contends thus reſolutely.

"If *any* argument may be drawn from this hiſtory," he ſays, "the mention of the fifteen miles *muſt ſeem* to imply a town; that had lands for that diſtance on all ſides of it. The ſea, and Solway Frith muſt have made conſiderable abridgments of the royal munificence."

How eagerly does a drowning man catch at ſtraws for ſupport! Carliſle was, at this period, a city belonging to the King of Northumbria, with a territory appertaining to it, the townſhip of the city, and with it the manor of the king. But this townſhip was not, as Mr. R. *will* ſuppoſe, in order to contradict, a circuit of fifteen miles ſpreading *in a mathematical figure* about the town. No! It was ſuch as might, in ſtrict propriety of popular language, be denominated a circuit of fifteen miles about it: becauſe it extended for fifteen miles about the main ſides of it, the eaſt, the north, and the ſouth. "Or it is not improbable," he adds, while he ſhifts his ground, conſcious of his inability to maintain his footing,

"that both Caſtra Exploratorum and Luguvallium might be deſtroyed by the incurſions of the Picts and Scots immediately after the Romans had withdrawn from this province; and that one of them never recovered again, but the other, from more fortunate circumſtances, ſoon obtained ſome degree of its former conſequence."

This ground is even more untenable than the former. Mr. Reynolds therefore omits, very warily, to ſpecify which of the two he ſuppoſes to have recovered, and which not. But his warineſs will not prove his ſafety. "That Luguvallium" particularly "might be deſtroyed by the incurſions of the Picts and Scots immediately after the Romans had withdrawn from this province," we know to be hiſtorically falſe. We know this from the very evidence juſt given, the charter of Egfrid, king of Northumbria, under date of 685, in which he ſays, "donavi," to Cuthbert, "*civitatem* quæ vocatur Lugubalia, et in circuitu

ejus

ejus quindecim milliaria* ;" and Cuthbert's viſit in 686, " ad *civitatem* Lugubaliam†," with his prior viſit in 685, " ad Lugubaliam *civitatem*, quæ a populis Anglorum corrupté Luel vocatur." It was plainly not ruined *then* ; it was even a conſiderable town, with the works of the Romans within, and the walls of the Romans without. Cuthbert went thither in 685, " ut alloqueretur Reginam," the queen of Northumberland, as the conſort of Egfrid, " quæ ibidem in monaſterio ſuæ ſororis eventum belli," in which Egfrid was gone to attack the Picts beyond the Clyde, " expectare diſpoſuit," as in a poſition neareſt to the ſcene of war, in a town of ſome conſequence, and in a nunnery governed by her own ſiſter. " Poſterâ autem die deducentibus eum *civibus*," the mayor and corporation probably attending him in form about the town, " ut videret *mœnia civitatis*," ſtill ſtanding, ſtill firm, ſtill beautiful, " *fontemque* in eâ *miro quondam Romanorum opere exſtructum*," a fountain at the market-place, probably erected by the hands of the Romans, and in the fineſt ſtyle of their architecture‡. So happily had Lugubaliia ſtill preſerved through the incurſions of the Picts and Scots, which were only on the *eaſtern* ſide of the iſland, her Roman fountain and her Roman walls to the end of the ſeventh century!

But Mr. Reynolds, who is fond of ſuppoſing becauſe he cannot prove, and walks too frequently in darkneſs, for want of ſufficient light of hiſtory with him, goes on thus ſtumbling.

" Nothing," he tells us, " could be ſo eaſy in thoſe days of ignorance, when learning was among the qualifications of a very few perſons, and the means of conveying knowledge difficult and uncertain, as that, after ſome length of time, the living town, if I may ſo ſpeak, ſhould obtain the name of that which was intirely deſtroyed."

Thus it is that many authors preſume to ſpeak of the ignorance of ages, of which they themſelves are very ignorant ; but we hardly know which to wonder at moſt, the blindneſs which ſaw not that Lugubaliia had *not been* " intirely deſtroyed" before the Daniſh wars; the preſumption that *thence* ventured to reprobate thoſe ages for ignorance ; or the defect of judgment that could ſuppoſe from both, the facility with which a whole region could unite to transfer the name of one town to another, of a town buried in ruins, but once famous, to a town not ſo famous, yet ſtill exiſting ; even from Plumpton wall to Carliſle.

---

* Bede, 782. † Hiſt. iv, 29. ‡ Vita Cudberti, cap. xxviii.

Yet,

Yet, as we are compelled to ſay, Mr. Reynolds goes beyond this apparent extremity of wildneſs, and burſts away beyond all the poſſible bounds of ſenſe. "Some tradition remained," he tells us finally, "of a great town in theſe parts, called Luguvallium," and fixed by himſelf at Plumpton wall, "and it was *very natural* for *Egfrid's miniſters* as well as *Bede*, or *the writers of his time*, to *imagine* the *only* town of any *importance* they *found* there, to be *that great city*" (p. 179–180). Thus the whole hoſt of writers and of miniſters are ſuppoſed to have been idiots and madmen; that their evidence in *facts*, in *hiſtorical* facts, in hiſtorical facts *within their own knowledge*, may be ſet aſide, and this author be at liberty to fix Luguvallium at Plumpton wall. Was ever ſuch a vaſt machinery erected, for ſo ſmall a purpoſe? Was ever ſuch a vaſt machinery hung before, upon ſprings ſo falſe, wires ſo feeble, and bearings ſo ill-placed?

So very unfortunate has Mr. Reynolds been, in his attempt to tranſpoſe Luguvallium from Carliſle to Plumpton wall! Yet, can we think it poſſible? He is actually more unfortunate ſtill. An Iter, even of Antonine's, comes up to ſtop the march of his moving city, and to call out new powers of perverſion in the author of its march. The fifth Iter interpoſes to place Luguvallium expreſsly "Ad Vallum;" and we, who have already ſeen the ſtreſs which Mr. Reynolds has laid upon the ſame kind of expreſſion before, cannot but now anticipate in thought, how readily at the ſight he will wheel about with his city, and how haſtily he will retreat with it into its old lines again. But we have judged too haſtily of Mr. R. He ſcorns to yield, and he diſdains to fly. He is a true ſoldier of Muſcovy. He has been previouſly acting in direct contradiction to authority and demonſtration, but he now acts in direct contradiction to himſelf, throws down the opinions on which he has reſted ſo much before, and thinks and acts in a manner the very reverſe. A phænomenon ſurely this, if it can be exhibited, tranſcendently ſingular amidſt all the ſingularities of Mr. Reynolds's work.

In the firſt Iter, as we have ſeen, the initial words were theſe;

> "A Limite, id eſt a Vallo ——
> A Bremenio
> Coreſtopitum," &c.

"Horſley," ſaid Mr. Reynolds, *then*, "interprets *a Vallo* to mean no more than "the moſt advanced ſtation on the north ſide of the vallum, but not very diſtant from it." And accordingly he has not onl

only admitted Riecheſter as Bremenium, but has placed both Caſtra Exploratorum, and Bulgium, beyond it,"

that is, beyond the wall, or elſe the aſſertion is not true, theſe being in Cumberland, and that in Northumberland. "But with all due deference to ſuch authorities, it muſt be allowed, that *the moſt obvious meaning* of *a Vallo* is, that *the Iter commences at the wall*" (p. 148–149). He accordingly fixes Bremenium, as we have ſeen, in ſpite of all other arguments againſt him, at Newcaſtle upon Tyne, as at the wall. The ſecond Iter we have equally ſeen beginning

"A Vallo ——
A Blato Bulgio
Caſtra Exploratorum XII.
Luguvallio XII." &c.

"This Iter," remarks Mr. Reynolds even *then*, "begins a Vallo, like the firſt, and it appears from the ſame wall, but from the weſtern extremity of it. The term a Vallo is *equally capable of a literal conſtruction in this Iter*, as in the other, and *the commencing point is marked by the name of a town*, from which it ſets out, *in the ſame manner*." P. 177.

But the fifth Iter begins thus:

"A Londinio *Luguvallio ad Vallum*." P. 248–249.

And *now* Mr. Reynolds's obſervations take another tone. "*Ad vallum*. Horſley thinks," ſays this mutable critic, relying now upon that authority, which he ſpurned from him before, "that this phraſe "denotes a ſtation within the wall, or on the ſouth ſide of it, and pretty near it, though not within the line of it." But Horſley adopted this falſe mode of interpretation becauſe he knew not the true one, which we ſhall produce hereafter.

"Surita does not conſider a diſtance of twenty-four miles inconſiſtent with this expreſſion: "A Londinio hoc Iter Luguvallium duci Vallum verſus indicatur, ſupra enim a Vallo Luguvallium diverticulo Caſtra Exploratorum xxiv M P. deſignatur."

What an inaccurate, unthinking critic muſt Surita have been, in theſe moments at leaſt, to interpret a ſtation as *ad Vallum*, though it was twenty-four miles from it! But, in order to do this, he found himſelf obliged to alter the text in his reference, and makes the road "Luguvallium duci Vallum *verſus*," inſtead of "Luguvallium duci *ad Vallum*." This is a ſlight of hand, as diſgraceful to the probity of Surita, as the other is to his judgment. But Mr. Reynolds follows him very cloſely.

"*I look upon it to imply ſimply*, that the town Luguvallium was *near* the wall; which *it may be literally ſaid to be*, in a journey of almoſt five

five hundred miles, *though it ſhould be found to be twelve miles from it*, the ſituation already aſſigned to Luguvallium."

Mr. Reynolds thus adopts the very ſlight of hand, with the injudiciouſneſs of mind, ſhown by Surita. He ſubſtitutes *verſus* for *ad*, and alters *at* into *near*. The original words are, "Luguvallium *ad* Vallum." Words, not ſo preciſely pointing to ſtations *at* the Vallum, Mr. Reynolds has previouſly bound us down to interpret rigidly as pointed *at* the wall. He would not permit us therefore to keep Bremenium at Riechester, Blatum Bulgium at Middleby, or Caſtra Exploratorum at Netherby, though about the ſame diſtance, in general, from the wall northwards as Plumpton wall is ſouthwards; becauſe two Iters commenced from theſe ſtations and the Vallum together. Yet now he contends for the indulgence, that he then denied to us and to himſelf, that he then reprobated in Horſley. He thus in one paſſage gives up all which he has ſo haſtily aſſumed before, the reduction of the Roman poſſeſſions at the time of Antonine's Itinerary *within* the wall of Hadrian, the conſequent commencement of the Itinerary from the ſtations *at* the wall, the general perfection of this Itinerary in its poſitions and numbers, and the conſiſtency of his own comment in its leading principles, in its eſſential parts.

Having noted this recoil of inconſiſtency in Mr. Reynolds, ſo fatal to his whole ſyſtem, we are obliged briefly to notice the reaſons by which it is here vindicated, not as a recoil, but as an opinion. A place twelve miles diſtant, we have been told above, "may be literally ſaid to be" near "in a journey of almoſt five hundred miles." But the author adds thus afterwards:

"If a perſon in London was to be aſked the ſituation of any town in the north of England, would he not ſpeak with ſufficient preciſion, if he marked the ſituation by ſaying, "near to Newcaſtle upon Tyne, or near Carliſle," though it ſhould be even farther from either than Old Penrith" an error undoubtedly for Plumpton wall, "is from the wall?"

That Mr. Reynolds could be capable of producing ſuch an idle, irrevelant argument as this, muſt excite the admiration of all our readers, even after all that they have ſeen before. The Itinerary is a regular menſuration of general diſtances, and of the particular diſtances included in them. In ſuch a menſuration, what is "a journey of almoſt five hundred" or even five thouſand "miles," in excuſe for placing a town at twelve miles from its true poſition? And what compariſon can there poſſibly be, between ſuch a menſuration, pacing from town to town, noting the diſtance of each from

from each, and the goſſiping tales of a Londoner concerning any town near to Carliſle or Newcaſtle? Mr. Reynolds himſelf muſt certainly have felt the palpable abſurdity of all this. He himſelf tells us in another place, that Antonine's Iter "in its manner very much reſembles the books of roads, publiſhed in this kingdom for the aſſiſtance and direction of travellers." (Introd. p. 8). Who then would think of excuſing a Paterſon or Cary, for making a ſtrange blunder of no leſs than twelve miles at one place, becauſe they had taken "a journey of almoſt five hundred miles" before? Or who would dream of ſaying they wrote "with ſufficient preciſion," when they fixed a town *near* to Newcaſtle or Carliſle, though it was more than twelve miles from either, merely becauſe a tradeſman in Cheapſide, or Ludgate-Hill, might ſpeak ſo inaccurately in converſation? The very queſtions preclude all anſwers, and only leave us to lament the ſituation of a writer who can give occaſion for them.

Having dwelt ſo much upon theſe principal points in Mr. Reynolds's work, we have not room to do as we intended, and to expoſe the unfairneſs of the arguments adduced by him againſt Mr. Whitaker's account of Richard's Itinerary. They ſtand in direct contradiction to his own arguments in favour of that of Antonine. But we will conclude our animadverſions by what will reduce our remarks into a complete whole. Mr. Whitaker's collation of both the Itineraries, in the points here ſo embarraſſing to this author, and the ſame author's removal of all the embarraſſments beforehand; a removal and a collation, which ſhould have precluded Mr. R. from writing as he has done, or have compelled him to refute before he ventured even ſilently to contradict; he ſaw, we fear, and felt that he could not refute, yet reſolved ſilently to contradict.

"If we examine the Itinerary of Antonine, and the accounts of the Notitia," Mr. Whitaker remarked about thirty years ago*, "unbiaſſed by the determinations of our preſent antiquarians, and attentive only to the obvious import of the notices, we ſhall find this reaſoning confirmed by the one, and illuſtrated by the other"—

concerning the Roman retention of the region between the two walls at the time.

"The firſt Iter of Antonine bears this title prefixed to it, *a Limite* i. e. A Vallo Prætorium uſque; and afterwards enumerates theſe towns,

A Bremenio
Corſtopitum—.

* Hiſtory of Manchester, b. i, c. xii, ſ. v. p. 262–264; octavo.

This

This therefore begins from one of the walls; and the early nomination of Bremenium *proves it to begin from that of Antoninus, the great Limes or boundary of Roman Britain.* And Bremenium is demonſtrated by an inſcription, to be the preſent Riechester in Northumberland, about eighteen miles to the north of Severus's rampart. The ſecond Iter of Antonine exhibits this title, and theſe names,

A Vallo ad Portum Ritupas,
A Blato Bulgio
Caſtra Exploratorum m. p. 12.
Luguvallio m. p. 12.

This therefore commences equally from one of the walls, and, as the mention afterwards of Luguvallium demonſtrates, *equally from that of Antoninus.* And Luguvallium was certainly at the rampart of Severus, and in the fifth Iter is actually denominated Luguvallium ad Vallum. Thus plainly are two Itinera of Antonine ſhewn to *begin from the more northerly rampart*, and to traverſe the whole province of Valentia. And thus clearly do the Romans appear *to have garriſoned the walls* [wall] betwixt the *Friths*, even as late as the reign of Conſtantine, and in a part of the fourth century"—

when (as Mr. Whitaker argues before) the Iter of Antonine was drawn up.

" But the Notitia is ſtill more particular. It not only points out the continuance of the Roman ſoldiers at the northern fence. It ſpecifies the number of forts that were garriſoned at it. And it gives us a liſt of the forces that were quartered in them. Twenty-three ſtations are placed by the Notitia *per lineam Valli.* And the firſt eighteen of theſe are demonſtrated by Mr. Horſley, to range along the line of the *ſouthern* wall. Theſe eighteen compoſe the whole length of that extended chain of forts, which ſecured *the rampart of Severus.* And where then ſhall we ſettle the other five? We act in full contradiction to the declaration of the Notitia, if with Mr. Horſley we transfer them from the line of the wall, and plant them at a diſtance from it. They are declared as expreſsly as the others to be *per lineam Valli.* Demonſtration ſhews them not to have been placed along the ſouthern wall. And *Prejudice therefore muſt acknowledge them* to have been *along the northern.*

" But there is one very remarkable circumſtance in the above-mentioned Itinera of Antonine, which has never been obſerved by the critics. One of them begins thus:

A Limite i.e. A Vallo Prætorium uſque;
A BREMENIO
Corſtopitum m. p. 20;

and the other thus:

A Vallo ad Portum Ritupas,
A BLATO BULGIO
Caſtra Exploratorum m. p. 12.

" Only theſe Itinera begin in this extraordinary manner. And this alone pretty evidently points out, that *ſome ſtation or ſtations have been omitted in the copies*, before *A Bremenio* in the one, and *A Blato Bulgio* in the other. Had not this been the caſe, *the commencing point would*

would have been the wall in both, and Bremenium, or Blatum Bulgium, could have ranked only as an intermediate ſtation in either. And *this is proved to be true* by the *Itinerary of Richard*. We have the very ſame route deſcribed by his fifth Iter, as is traced by the firſt of Antonine. And the ſtations that *are forgotten* in the *latter*, are *enumerated in the former*.

" Antonine's 1ſt.			" Richard's 5th.	
A Limite i. e. a Vallo Prætorium uſque; m. p. 156.			A Limite Præturiam uſque ſic.	
A Bremenio			Curia m. p.	
			Ad Fines m. p.	
			Bremenio m. p.	
Corſtopitum m. p.	20		Corſtoplio	20
Vindomora m. p.	9		Vindomora	9
Vinovia m. p.	19		Vindovio	19
Catarractoni m. p.	22		Catarracteni	22
Iſurium m. p.	24	41	Eboraco	40
Eburacum m. p.	17			
Derventione m. p.	7		Derventione	7
Delgovitia m. p.	13		Delgovicia	13
Prætorio m. p.	25		Præturio	25.".

" Thus was a Roman garriſon continued *at the wall of Antoninus*, to *the final departure of the Romans from the iſland*."

Thus alſo, we muſt add, does the Itinerary of Richard ſupply the apparent deficiencies of Antonine's, correct all the abſurdities into which Antonine's had led Mr. Reynolds, and ſhow its imperfections the more clearly by the mirror of its own perfectneſs! All this too it had done beforehand; and it had been ſhown to have done ſo by an author, to whom Mr. Reynolds frequently refers in his work, and with whom therefore he ought to have either coincided or encountered. But he choſe not to coincide, and he was not bold enough to encounter. He thus left one of Antonine's Iters to commence expreſsly " A Vallo," to proceed " A Blato Bulgio," to reach " Caſtra Exploratorum xii," then to come up to " Luguvallio xii," and yet (as another Iter ſhows) to be ſtill " Ad Vallum." He thus alſo makes that Iter commence from the *ſouthern* wall, when it actually begins at the *northern*, brings its two ſtations, remaining the *north* of the ſouthern wall, *within* the wall, ſo riſks the certainty of throwing all the ſucceſſive ſtations out of their places, and (without the intervention of ſome *legerdemain* of criticiſm, by taking in a ſide-ſtation or two) tranſplanting London about midway to Rocheſter, or tranſporting Richborough half way over the Channel.

On

On the whole, we cannot but conſider the preſent work, with ſome parts entitled to praiſe (ſuch as the diſcovery of a Roman mile being equal to an Engliſh ſtatute mile, the minute laborioufneſs of every part, and ſome ſelections of ſites for ſtations, more judicious than thoſe which had been made before) to have been dictated at firſt by a ſervile attachment to an hypotheſis, to have been purſued afterwards with ſuch a relaxation of that attachment, as to have occaſioned a violent diſruption in the parts; and to be actuated by a ſpirit of cavilling, throughout almoſt all the polemical reaſonings of it. We are grieved to ſay this. In condeſcenſion to the author's feelings, we wiſh we were not obliged to ſay it. But an attempt ſo raſhly made, to diſlocate the whole body (as it were) of the Roman topography in Britain, and to lead us back into the chaos from which we had emerged, required a ſtrong hand of correction to baffle the attempt, and a keen ſpirit of cenſure to reprobate the raſhneſs of it.

ART. VI. *A fair Repreſentation of the preſent Political State of Ireland; in a Courſe of Strictures on Two Pamphlets, One intitled, "The Caſe of Ireland reconſidered," the other intitled, "Conſideration on the State of public Affairs in the Year 1799—Ireland." With Obſervations on other modern Publications on the Subject of an Incorporating Union of Great Britain and Ireland, particularly on a Pamphlet intitled, "The Speech of Lord Minto in the Houſe of Peers, April 11, 1799." By Patrick Duigenan, LL. D. One of the Repreſentatives of the City of Armagh in Parliament.* 8vo. 253 pp. 4s. 6d. Wright. 1799.

THE acknowledged merits of Dr. Duigenan as a political writer, and the intimate knowledge both of the hiſtory and preſent ſtate of Ireland diſplayed in his well-known Letter to Mr. Grattan, render his opinions on the projected meaſure of an Union peculiarly intereſting. His deſign, however, in the work before us, is not ſo much to ſtate his own opinions and arguments on the ſubject (though they are ſtrongly in favour of the meaſure propoſed) as to expoſe certain miſrepreſentations of the ſtate of Ireland, contained in ſome of the pamphlets publiſhed on the Union; and to correct certain erroneous ideas, which, as it appears from their printed Speeches, are entertained on the ſubject by men in the higheſt ſtations in Britain.

The

The two Pamphlets which Dr. D. has choſen as the chief objects of his animadverſion, are, "The Caſe of Ireland reconſidered," and "Conſiderations on the State of Public Affairs in the Year 1799—Ireland." The two principal poſitions relied on by the author of the firſt-mentioned work are theſe, "That men ſincerely attached to the whole Romiſh creed, may be as good and faithful ſubjects of the Britiſh empire as Proteſtants," and, "that as property by the Britiſh conſtitution entitles the poſſeſſors to political power in proportion to their property, it is therefore unconſtitutional to exclude Romaniſts from a ſhare of ſuch power proportioned to their property." Theſe poſitions are here combated at large, and with great ſtrength of reaſoning. After ſtating the oath of ſupremacy, which Roman Catholics refuſe to take, Dr. D. ſhows, from the decrees of the fourth Council of Lateran (an extract from which is given) from the oath taken by every Catholic Biſhop at his conſecration, and from the Paſtoral Letters of two principal Iriſh Catholic Biſhops, that, contrary to that author's aſſertion, "the ſpiritual authority of the Pope *is* an inherent part of the Romiſh religion;" that although he cannot execute his ſentences without the authority of the temporal ſovereign, yet Romiſh ſtates are bound by the tenets of their religion, to execute, and do execute them, affecting both the lives and properties of their ſubjects. "If, therefore, Romaniſts were admitted to political power, they could not, if they continued Romaniſts, fail to uſe it for the introduction of their own faith as orthodox, and the ſuppreſſion of the Proteſtant faith as heretical, and conſequently for the eſtabliſhment of the Pope's ſupremacy among their other religious errors." He alſo ſhows the probability, that if Roman Catholics are once allowed to ſit in Parliament, they may (even on the ſtatements of the author alluded to) in time compoſe a majority of the Houſe of Commons. Similar arguments are applied to prove the miſchief which muſt ariſe from committing the higher executive offices of the ſtate to Romaniſts; "as they would thereby be entruſted with the execution of laws, which they are bound in conſcience to reſiſt, and which they look upon as impious and heretical."

The caſe of the Scotch Preſbyterian Church, and the admiſſion of its members, ſince the Union, to ſeats in Parliament, is juſtly diſtinguiſhed from that of the Roman Catholics in Ireland; ſince the kirk is the eſtabliſhed religon of Scotland, as the Iriſh Proteſtant Church is in the kingdom of Ireland; and all Scotch members take the oath of abjuration, which the Iriſh Roman Catholics reject.

The

The poſition of the ſame author, "that every ſtate ought to eſtabliſh the religious ſect which is moſt numerous," is next examined, and its truth, to the extent aſſerted by that author, denied.

"Governments," Dr. D. admits, "act wiſely in ſuiting their laws to the eſtabliſhed opinions of the maſs of their ſubjects; but in collecting the opinions of that maſs, number is not ſo much to be regarded as property, ſtation, rank, and reſpectability."

According to this mode,

"The Proteſtant body," ſays Dr. D. "though inferior in number, would infinitely outweigh that of the Romaniſts, and the Proteſtant faith muſt continue to be the eſtabliſhed religion, if the predominant opinion of the ſubjects, aſcertained by the common rules of reaſon and true political wiſdom, is to be the regulator of the conduct of the ſtate in point of religion."

Many other arguments of the ſame writer are anſwered with great force of reaſon, though certainly too much blended with invective. In particular, the complaint that Roman Catholics are obliged to pay tithes to the Proteſtant clergy, is proved to be futile;

"Since of the eſtates in Ireland, it appears that forty-nine parts out of fifty are in the hands of Proteſtants: ſo that 'Proteſtants pay forty-nine parts out of fifty of the tithe payable to the Proteſtant clergy, the Romiſh farmers do not pay a ſixpence of it on their own accounts, and Romiſh landlords not above a fiftieth part."

In the courſe of theſe remarks, Dr. D. animadverts ſeverely on the conduct of Mr. Burke, in miſrepreſenting (as is alledged) "the ſtate of affairs in Ireland to men in power in England," and, we think, treats his memory rather uncandidly, in aſcribing his zeal againſt the French revolutioniſts *ſolely* to "the French atheiſtical uſurpers having proſcribed Popery, with all its intereſts, and confiſcated the whole church revenues." To Mr. Burke's repreſentations, Dr. D. attributes the erroneous opinions entertained by ſeveral great Noblemen and Commoners in England, reſpecting the Iriſh Proteſtants and Catholics.

To ſhow that the late Iriſh rebellion was ſuppreſſed by the Proteſtants of Ireland, the Doctor gives a ſhort hiſtory of that period, and takes notice, in this place, of an error in the pamphlet aſcribed to Mr. Cooke (a work, of which he ſpeaks with general approbation) in grounding ſome of his arguments for an Union on the power of the Iriſh Romaniſts, and in aſſerting, that "whilſt Ireland remains ſeparate from Great Britain,

tain, Great Britain is not pledged on any ſpecific principle to ſupport one *ſect* in Ireland more than another." This aſſertion, and ſome others in the ſame work, are controverted upon hiſtorical evidence.

To prove, in oppoſition to the writer of "The Caſe reconſidered," that the late rebellion in Ireland was a Romiſh rebellion, Dr. D. ſtates a variety of circumſtances reſpecting that calamitous event; which we could have wiſhed, had our ſpace permitted, to abridge. They go to prove, among other things, that very few Proteſtants, eſpecially of the eſtabliſhed church, were concerned in it. From the uniform conduct of the Romaniſts, whether aboriginal or of Engliſh extraction, the author infers,

"that they have always endeavoured to ſhake off what they call the Engliſh yoke, and that this political principle has contributed more than any other circumſtance to keep them ſteady to the Romiſh perſuaſion, as being hoſtile to the Proteſtant faith, the religion of Britain."

Many miſrepreſentations reſpecting the late Popery laws in Ireland are next expoſed; but thoſe laws having been aboliſhed, this part of the work is only material as it may remove prejudices againſt the Proteſtant ſyſtem and former government.

The tract entitled, "Conſiderations on the State of Affairs in the Year 1799—Ireland," next comes under the author's animadverſion, and is treated with the utmoſt ſeverity. Dr. D. reprobates this work chiefly for aſſerting, that the Iriſh Proteſtants are "a Britiſh colony, and a handful only when compared to the natives," and that they are "the moſt wretched, ill-governed colony on the face of the globe," and for deſcribing the Iriſh government as "a perpetual military government," and the Iriſh Proteſtants as having "a trembling dependence upon the crown of England for a daily and precarious exiſtence." He alſo notices many ſentences and expreſſions, as highly injurious to the Proteſtants of Ireland. To prove the falſhood and abſurdity of that author's diſtinction of the inhabitants of Ireland into coloniſts and natives (rather than into Proteſtants and Romaniſts) Dr. Duigenan goes into the hiſtory of the original acquiſition of Ireland by the Engliſh monarchs, the meaſures taken, and ſtatutes enacted in conſequence. He alſo cites the celebrated tract of Molyneux, on the State of Ireland, in which the poſition that "Ireland is to be conſidered a Britiſh colony," and not as a ſeparate kingdom, is refuted as erroneous, and reprobated as abſurd. He had indeed ſhown, in a former part of this work, that the diſtinction between Engliſh ſettlers and natives is now, in a great meaſure, loſt, and that many of the moſt bigotted Romaniſts and moſt active rebels were probably

bably (judging from their names, and the diſtricts they inhabited) deſcended from perſons of Engliſh origin.

Dr. D. then proceeds to contradict the ſame author's ſtatement, "that the Iriſh Proteſtants, when compared with the Romaniſts, are but a handful." In an Appendix (to which he refers) he ſhows it to be at leaſt probable, that the population of Ireland does not exceed three millions, and that the Romaniſts compoſe only two thirds, not (as has been ſuppoſed by ſome) three fourths of that number. Many other aſſertions of that anonymous author are alſo combated, and apparently, for the moſt part, with juſtice. But we think that Dr. D. treats his adverſary too harſhly, and groſsly miſtakes in concluding him to be an Iriſh Romaniſt. He may be, and indeed actually appears to be, deceived as to many of his opinions reſpecting Ireland; and, writing with a very ardent pen, has enforced thoſe opinions in terms too ſtrong, and too little qualified, even if they had been founded in truth. But we have no doubt that he wrote from a ſincere deſire to promote the meaſure of an Union, and not from the malevolent deſigns imputed. Dr. D. however, juſtifies the meaſures of the Proteſtant government of Ireland, during a conſiderable portion of hiſtory, with much propriety and effect. Lord Minto's Speech in the Britiſh Houſe of Peers, on the Meaſure of an Union, comes next under the Doctor's review. He combats at large his Lordſhip's arguments for "the right of the Iriſh Romaniſts to a political equality with the Proteſtants," but treats the noble Lord with more reſpect than the two writers he had before anſwered. The Doctor's objections (in this place) againſt admitting the Roman Catholics into Parliament, and into the great Offices of State, even in caſe of an incorporate Union, will merit ſerious conſideration whenever ſuch an event ſhall be arranged.

The printed Speech of Lord Sheffield is alſo noticed, on account of his aſſertion, that the Iriſh Proteſtants are "an Engliſh colony governing upwards of three millions of Roman Catholics, ſix times their own number;" which repreſentation is ſtrongly contradicted, and aſcribed to what Dr. D. terms *Burkiſm*; that is, the influence of Mr. Burke on his friends, and other eminent perſons in Great Britain. Other aſſertions of the ſame kind are forcibly, and we think juſtly, diſproved.

The author next adverts again to the tract aſcribed to Mr. Cooke, which ſuggeſts, in the event of an Union, "*An Arrangement for the Roman Catholic Clergy*," and "*An Arrangement with reſpect to Tythes*;" and here the "Speech of Mr. Pitt" (which Dr. D. terms "an excellent pamphlet") is alſo noticed. Connecting the above two publications, and the expreſſions in each, the Doctor profeſſes his alarm, and that of

many Proteſtants, leſt "the Britiſh miniſtry ſhould have come to a reſolution to give a national ſupport to the Iriſh Romiſh clergy, and that this ſupport is to be extracted from that of the parochial Proteſtant clergy," by aſſigning a portion of the tithes to the former. Againſt ſuch a meaſure the Doctor ſtrongly proteſts, referring to his former proof, that "forty-nine parts out of fifty of the tithes are really paid out of the property of Proteſtants," comparing the ſituation of the Proteſtant with that of the Romiſh clergy (the latter of whom in general, he inſiſts, are in better circumſtances than Proteſtant curates) and inſiſting that ſuch a proviſion, whilſt it would be injurious to the Proteſtant clergy, would not cure the diſaffection of the Romiſh prieſts, or render them "leſs hoſtile to the Proteſtant government." The reſt of this work conſiſts in a deſcription of "a ſeminary lately eſtabliſhed for the education of Romiſh prieſts" (a meaſure on which Dr. D. comments with ſome ſeverity) and the ſtatement of a tranſaction during the rebellion in Ireland, which (we think with the author) muſt have ariſen from ſome groſs miſrepreſentation made to the noble perſon concerned. The Appendix contains "A Calculation of the Number of Inhabitants in Ireland," tending to verify the author's ſtatement in the body of his work; an "Extract from the Iriſh Act of 33d Geo. III," for the relief of the Roman Catholics of Ireland; and a ſhort "Extract from Blackſtone's Commentaries," reſpecting the Corporation and Teſt Acts.

The reader will obſerve, that we have here been *reviewing a reviewer*, for ſuch Dr. Duigenan is, not indeed of the ſtyle, but of the facts and arguments in the ſeveral works that have come under his notice. As the truth of thoſe facts, and the juſtice of thoſe arguments, are very material to be aſcertained, while the great meaſure of an Union is depending, and no man (allowing for ſome vehemence of manner and bluntneſs of language) appears better qualified for the diſcuſſion than this author; we have therefore allotted to his work a much larger ſpace than we can uſually afford to tracts of the ſame nature, truſting that the determination of this important queſtion, will ſoon enable us to give very ſuccinct accounts of even the ableſt tracts that concern it.

ART. VII. 1. *A Sermon, preached before his Excellency the Lord-Lieutenant, on Thurſday, the 29th of November, 1798, being the Day appointed for a general Thankſgiving to Almighty God, for the late glorious Victory obtained by Lord Nelſon over the French Fleet, and for the other recent Interpoſitions of his good Providence towards the effectual Deliverance of theſe Kingdoms from foreign Invaſion and inteſtine Commotion. By the Honourable and Right Reverend William Knox, Lord Biſhop of Killaloe. Publiſhed by Command of his Excellency the Lord-Lieutenant.*

2. *A Sermon, preached in the Chapel of Trinity College, Dublin, on Sunday, April 7,* 1799. 8vo. 55 pp. 1s. 6d. Dublin printed; London reprinted, Hatchard, and Rivingtons. 1799.

WE have peruſed with ſingular ſatisfaction theſe well-timed and excellent diſcourſes; and we think that an abſtract of them, with a few ſpecimens (chiefly ſuch as relate to the cauſes and circumſtances of the late rebellion) will induce many of our readers to procure for themſelves the ſame ſatisfaction.

In the firſt Sermon (inſcribed to Marquis Cornwallis) on 2 Chron. vii, 14, the biſhop warmly commends the exertions of his hearers in ſuppreſſing the rebellion.

"Not a man whom I now behold, I believe I may almoſt ſpeak without an exception, but may boaſt, that to his prudence, and to his liberality, to his patience, and to his activity, to his temper, and to his courage, is the Chriſtian world, in a great meaſure, indebted for its preſervation from utter ruin and extinction." P. 2.

He calls Britain "that nation, which alone and unaſſiſted, has flung herſelf into the Thermopylæ of Europe, and reſcued her from the diſgrace of French dominion, and the thraldom of French alliance." P. 3. Having paid a juſt tribute of applauſe to the deſerts of his hearers, the biſhop promiſes to "obſerve an equal freedom and ſincerity in reminding them of their errors, as a warning of what they ſhould avoid." P. 4. This promiſe is well remembered, and made good.

"The real meaning and object of the ceremonies of the day," are thus explained and vindicated.

"God requires and does inſiſt, it is true, upon outward forms of reſpect from us, his creatures, becauſe, ſuch is the imperfection of our nature,—ſo cloſe the connection, in this mixed ſtate of being, between the corporeal and ſpiritual part of our frame,—that any attempt at abſtract devotion, either ſwells the mind into enthuſiaſm and frenzy, or ſuffers it to collapſe into apathy and indifference.—The religion, therefore,

therefore, which God in his mercy has revealed to us, accommodates itſelf to our imperfections, and enjoins not only practical, but even ceremonial, duties; in order that the energy of the ſoul may be kept awake by the vigilance of the ſenſes:—but it would argue an utter ignorance of it, to ſuppoſe that private reformation and public example was not the end, prayer, and humiliation, but the means." P. 5.

The ſubject is then reduced under three heads.

" In the text, it is to be obſerved, two things are required from us:—firſt, to humble ourſelves before God;—and next, and as it were by conſequence, to turn from our wicked ways; and, in return, we are promiſed—Oh, may we deſerve that that promiſe be fulfilled!—that our ſins ſhall be forgiven, and our *land be healed.*

" Let me, then, inquire whether our part of the covenant has been faithfully performed! We have prayed, and we have knelt, and we have bowed, at the name of our Saviour; but have we really, and in the genuine ſpirit of the injunction, *humbled ourſelves before God?*

" Did the warrior lay aſide his glory, did the ſtateſman lay aſide his ambition, did the merchant lay aſide his cupidity, when he knelt before the altar? Was all the pride of victory extinguiſhed in the breaſt of him on whoſe brow ſit the laurels of the Eaſt? Has he ſaid with ſincerity " not unto me, Lord, not unto me, but to thy name, give the praiſe?"—Has he acknowledged to his own heart, that faint and fleeting was the tumultuous ſatisfaction which he derived from the ſhouts and acclamations of the field, but that it was the widow and the orphan reſcued from deſtruction, whoſe bended knees, uplifted hands, and ſtreaming eyes, have planted bleſſings in his heart, and ſcattered roſes on his pillow? Have the counſellors of the crown, on whoſe wiſdom this nation places its reliance, have they reflected how much of the ſucceſs of their meaſures has ariſen from combinations of circumſtances, unforeſeen and unexpected, and which in our blindneſs we call chance, " regarding not the work of the Lord, nor conſidering the operations of his hand?" Have they ſaid, with our Saviour, " I thank thee, O Father, that thou haſt concealed theſe things from the wiſe and prudent, and revealed them unto babes?" Did they determine to combat their prejudices; to extinguiſh their animoſities; to forget their party feuds; to judge their enemies and opponents with candour; to give the ſame credit to the motives of other men, which they require for their own; to ſubmit cheerfully and freely to ſuperior wiſdom and virtue, though inhabiting a rival's breaſt; and, in a word, to labour not for their own fame, but for the benefit of their country?" P. 5.

Under the ſecond diviſion of the text, " the admonition to turn from our wicked ways," we meet with this juſt reflection:

" It has fallen to the lot of the preſent inhabitants of the world, to be witneſſes to an attempt, made with too fatal a ſucceſs in a fair portion of the globe, to looſen all thoſe ties which hold men together in ſociety; but more particularly to deſtroy that principle which is the eſſence

eſſence of ſociety itſelf,—without which we may gather and be a herd, but cannot aſſociate and form a community,—I mean, the inviolable nature of *property*:—for, from the moment man ceaſes to reſpect his neighbour's poſſeſſions, from that moment, neceſſarily, he enters into a ſtate of warfare, open or concealed; and, borrowing from the moſt ſavage beaſt all his moſt furious paſſions, adds them to his own," &c. P. 10.

The origin, progreſs, and immediate conſequences of the French revolution, are then painted in ſtrong, but juſt colours, which doubtleſs affected, in a moſt lively manner, the minds of the hearers, who had juſt been delivered from the ſame direful calamities. The great conſpiracy of *United Iriſhmen* is laſtly adverted to; and the *ignorance of the people* is ſtated to have been the moſt powerful engine in the hands of the conſpirators.

" We contrived that the teachers of the popular faith ſhould be ſent from the meaneſt hovels of ignorance and ſloth, to receive their education in a foreign, and frequently a hoſtile land; from which, if they returned with a profuſe ſtore, either of bigotry or atheiſm, whom are we to blame?" P. 21.

" The wandering beggar, the fictitious pedlar, any wretch who poſſeſſed the rare faculty of reading, and whom ſedition had trained to its purpoſes, became the moral and political inſtructor of the Iriſh people:—and what has followed?—a conſpiracy, the moſt extraordinary, for the numbers engaged and for the ſecrecy obſerved, that hiſtory has ever recorded, and which poſterity will ſcarcely believe, grew up about us, increaſing in years and in maturity, without impediment, I might almoſt ſay without detection;—nay, ſo little were we acquainted with our countrymen, or their deſigns, that, in ſpite of the public demonſtrations which frequently burſt forth, ſo ſtill was the ſilence which followed each partial exploſion, that ſome of the moſt thinking and learned men amongſt us perſiſted, almoſt to the end, in diſputing the poſſibility of a general eruption.

" Let me not, however, be here ſuppoſed to ſpeak of thoſe who feigned to believe nothing, becauſe they knew all, or who denied the conſpiracy and predicted the rebellion, that they might have the praiſe of ſagacity in foreſeeing the one, whilſt they averted the ſuſpicion of being implicated in the other; of thoſe temporiſing and trafficking politicians, who, battening in the ſecurity of a legal government, purchaſed from the conſpirator and rebel the promiſe of a diſhonourable life or a precarious property, by betraying their brethren to the aſſaſſin's knife; thoſe livid traitors, who, from the capital, correſponded with the beſiegers, and endeavoured, with the cant of humanity, or the ridicule of our juſt fears, to deceive and diſarm its garriſon; who told us, that the poſt of ſafety was with the people, but who, when the people roſe, found the poſt of ſafety in Great Britain. Nor do I ſpeak of thoſe timid traitors, who walked your ſtreets, dreſſed in the garb and colours of diſloyalty, encouraging rebellion by talking of

the

the tyranny of government, themſelves the living objects of its lenity (I will not ſay of its weakneſs) recruiting the ranks of rebellion which they had not ſpirit to join, blowing the flames of ſedition, that, as the cauldron boiled, they, like the droſs, might riſe ſuperior to the purer metal.

" Nor yet of thoſe faint-hearted men, the murmurs of whoſe loyalty could not even burſt the fetters of a whiſper; who endeavoured, even before their own domeſtics, to huſh to ſilence the indignant loyaliſt, leſt it ſhould be told that, in their preſence, a traitor was called a traitor; a plunderer, a plunderer; a murderer, a murderer; of theſe I do not, of ſuch I diſdain to ſpeak; leave we them to the contempt of their country, the throbbings of their ſhame, the bitter invectives of their conſcience.

" In an ignorant ſecurity, however, we ſtood upon the ſands which were ſinking under our feet, nor did we thoroughly awake from our deluſive dreams, till the waves of rebellion poured in upon us from every quarter. I know it is an opinion held by many perſons of great conſideration and authority, that learning is to the common people only a vehicle of error, and that every encouragement of it is conſequently a miſtaken though well-meant policy;—yet, let me bring to your minds an example with which you are all acquainted, that of the ſiſter kingdom, and, comparing it with our own, obſerve the progreſs of French principles in each. At the commencement of the French revolution, the downfal of what was then thought an odious tyranny, and the promulgation of the moſt virtuous and attractive ſentiments by the ſanguinary hypocrites who overthrew it, were received in Great Britain with an almoſt general and enthuſiaſtic approbation. Admiration was quickly followed by a deſire of imitation; and the coloſſal ſtatue of the Britiſh conſtitution, which had been ſo many centuries ago hewn out of the rugged Saxon rock; which had withſtood the attack of the rude and barbarous Norman, and reſiſted the unſteady ſtroke of the miſguided Stuart; which had lain concealed during the tyrant commonwealth, and ſeemed loſt during the two ſucceeding reigns, but which was finally reſtored and perfected at the revolution; —that boaſt of human reaſon; that ark of genuine liberty; that tabernacle of ſocial happineſs; had tottered, and muſt have fallen, but for the timely interpoſition of a vigorous government, and a virtuous ariſtocracy. But what, alas! would have availed the vigour of government, or the virtue of its allies, had not the people themſelves opened their eyes upon the precipice at their feet?—That decent and pious people liſtened to the arguments of reaſon, as they had before done to thoſe of deluſion,—they read, they were convinced, and they eſcaped the ſnare of the betrayer. Not ſo our people: they received the taint, the infection ſpread, we could not apply a cure;—the tumour roſe, and we reſorted at length to the only remedy that remained, the ſword:—and ſuch muſt ever be the melancholy circle whilſt we ſhut againſt ourſelves the paſſage to their underſtandings, and the avenues to their hearts.

" I will no longer dwell upon theſe painful recollections, but draw from them the following concluſion: that all the evils which we have ſuffered, we have drawn upon ourſelves, by neglecting, as we have done,

done, the morals and religion of the people; and that, if we do not actively and immediately "turn from that way," we but poſtpone the hour of deſtruction, and cannot hope that our prayers will be heard: let us be aſſured, that the falſe ſecurity on which we tread, is a thin and treacherous cruſt, which has cooled over a liquid fire that boils beneath. Let me then moſt earneſtly entreat you, if you ever again expect to ſubdue the paſſions of your people; if you expect to check the progreſs of democracy amongſt them; reſcue their minds from the tyranny of traitors, by opening a free paſſage for yourſelves. Give them that degree of learning which may enable them to underſtand the arguments of loyalty, as well as the ſuggeſtions of treaſon. Encourage thoſe inſtitutions by which that learning is extended. Look the people again in the face; when it is in your power, familiarize yourſelves with them; the taſk is diſguſting, but it will repay you; take them out of the hands of their perfidious leaders, by receiving them into your own arms. Recal, to ſhare with you in the work of mercy, thoſe timid fugitives of your own rank, who fled when you fought.—But, no!—let them remain! It is on you alone that I rely:—the brave man only can uplift a vanquiſhed foe. The legiſlature has already taken one ſtep towards the improvement of thoſe who are to give religious inſtruction to the Roman Catholic;—ſecond its endeavours; recollect that the cauſe in which you are engaged is the cauſe of Chriſtianity itſelf, within the pale of which all ſects are comprehended! Had we done ſo, we might have laughed to ſcorn the impotent efforts of our enemies, and, ſitting on the rock of truth, have eyed with pity and indifference the fretful billows foaming and breaking at its baſe. But let us, above all things, ſtudy to adapt our lives to the precepts of the Goſpel; you will then, without requiring to be reminded, *humble* yourſelves with true humility *before God*, then will you acquire his grace to *turn from your wicked ways*, then will He *hear you from Heaven*, and then, and not till then, can you expect that He will *heal your land*." P. 22.

The text of the ſecond Sermon (inſcribed in brief, but honourable terms, to Dr. Young, Biſhop of Clonfert) is Rev. xxiv, 21. This diſcourſe is addreſſed chiefly to the younger part of the hearers, "on the features of whoſe mind, as on thoſe of their perſons, time has not yet laid his rigid hand," p. 30; in whom is ſeen, "not only a field in which every virtue may be produced, and flouriſh; but in whoſe luxuriant ſoil may ſhoot up a ſpontaneous crop of the deadlieſt poiſons." P. 30.

"But if the years which men of my age have paſſed through were years of difficulty and danger, who is there that, on caſting the moſt indiſtinct and tranſitory glance into futurity, will not perceive a hoſt of new dangers and new difficulties, perils unknown to his regular and peaceful times, gathering in your path, and way-laying all your ſteps! I do not mean, my friends, to alarm you with the apprehenſion of perſonal evils. To the dreadful warfare in which the world is engaged, I confidently oppoſe your courage:—that courage which you have proved, which I have witneſſed, by which your country has profited, and

and in which your ſovereign exults. But to the encounter of that moral warfare which threatens your eternal, as well as your temporal repoſe, I muſt invoke every energy of your mind, and call upon you ſo to cultivate the early ſhoots of your youthful virtues, that they may produce the maturer fruits of ſolid and practical improvement." P. 31.

The Biſhop, therefore, "addreſſes a few obſervations to his youthful hearers, on the dangers which await them, the form which they aſſume, and the conduct which ought to be obſerved in encountering or avoiding them." P. 32. Among theſe dangers, the principal is, "the haſty adoption of opinions unſanctioned by the authority of time." All the opinions which have been inculcated on a young man, at an age when his reaſon would have

"been unable to comprehend the evidence and arguments on which they were founded, he diſcovers to be prejudices, and preſumes to be falſe. New opinions, better adapted to palliate his vices and juſtify his exceſſes, glittering with falſe ſentiment, or aſſuming, with affected gravity, the dreſs and deportment of philoſophy, are embraced with avidity, and diſplayed with triumph; he rejoices in his ſudden illumination, and wonders at the darkneſs in which he has ſo long wandered.

"Ancient uſages and opinions he holds in unqualified contempt; diſcards them without examination; and, with the uſual inconſiſtency of raſhneſs, he becomes prejudiced againſt prejudice; and thus, rejecting ſuppoſed errors becauſe they are old, and adopting real errors becauſe they are new, in both inſtances he flings away the reins of reaſon, which he had gathered up with ſo much pride and ſelf-complacency.

"Such is too often the progreſs of young minds; ſuch has been its progreſs, you too well know, within theſe walls; and you have ſeen to what it has led:—yes, twice twelve months have ſcarcely elapſed ſince a ſcene was opened to your view, which, at the time, almoſt overpowered you with ſurpriſe and horror; and the recollection of which, at this day, cannot but be accompanied with the moſt painful emotions. Within this venerable Seminary, in which ſo many examples of unaffected piety and rational religion offered themſelves daily to your obſervation; within this fabric, from which every thing auſtere and forbidding in practical devotion had been ſo long exiled, or rather into which it had never found admiſſion; in ſuch a ſpot as this, will it be believed! was diſcovered a regular combination againſt the Chriſtian faith. Sages in their teens had confederated to reſcue their country from errors, before which the vigorous and innovating genius of a Newton had fallen proſtrate;—in which the cautious, diſcriminating, unprejudiced mind of Locke had voluntarily acquieſced;—and which our own ſubtle and analyzing Berkley had not been able to detect. This ſtrange diſcovery afforded you one ſtriking illuſtration of the dangers to which the youthful mind is expoſed, when it reckons upon its own ſtrength, and throws aſide the ſtaff of experience.

"But

"But speculative error, and the zeal of propagating novelties, are consequences so natural to the vivacity, vanity, and ardour of youth, that you lamented the folly, whilst you execrated the conduct of your fellow-students. Alas! you had not considered all the tendencies of the new doctrines;—you had not reflected how nearly the most refined speculation and the grossest practice are connected;—nor had you been used to observe, how much the mistakes of the head mingle and confound themselves with the corruptions of the heart;—you could not have believed, what shortly afterwards you ascertained, that the rational enquirer, the advocate of truth, the enemy of superstition, the universal philanthropist, was whetting real daggers; and that you, the infidels to atheism and treason, were destined, by the decrees of philosophy, to expiate your heresy with your blood. You were not acquainted with the energy which the new principles inspire; you could not have conceived that public massacre and private murder could enter into the meditations of the partners of your table, your studies, and your sports.—You had been taught to think, that vice was gradual in its progress, and that it required the rigour of many winters to harden the human heart against the sympathies of a suffering brother: to you it doubtless seemed impossible, that, under the bloom of youth and the smile of a friend, should lurk treachery the most base, and cruelty the most relentless.—No, you did not comprehend the ripening influence of the new doctrines:—had you known them better, you would have understood, that there might be maturity of guilt without maturity of form; and that finished depravity could start forth impatient of the cradle. Reposing on your innocence, you slept whilst treason watched, murmuring for the signal to convert that sleep to death." P. 34.

The preacher then exposes some of the snares and seductions, which industrious treason and infidelity were hourly spreading in the way of his hearers. But he first removes any "false impression which may have been made by the preceding part of his discourse;" "if then, there should be any present, who infers, from what I have said, any thing hostile to free inquiry and rational discussion, let him be assured that he intirely misapprehends the purpose of this exhortation." P. 39.

"It is not free and impartial inquiry that we deprecate, it is hasty and arrogant pre-judgment; our warnings are not addressed to those who pursue with patience, modesty, and candour, the fair deductions of reason; but to such as, without patience, modesty, or candour, are given not to inquiry, but to change. It is against those I caution you, who allow nothing to *authority*, but every thing to what *they call reason*; who despise the conclusions of wisdom, confirmed by the experience of ages, when they militate against those crude conceptions and narrow views, which a weak understanding, acting upon a small stock of knowledge, mocks with the respectable name of judgment." P. 39.

Young men may listen with great advantage to such intimations as the following:

"A mode

" A mode of ſeduction has been practiſed by the enemies of religion and ſocial ſubordination, of which the ſucceſs has been notorious, and within your particular obſervation."—" To be intruſted with a *ſecret*, to be initiated into a myſtery; and to form part of a ſociety which places them on a level with men more advanced in years, flatters their pride, as it teſtifies a confidence in their manhood. Theſe propenſities were too quickly perceived, and the advantage to be derived from them too well underſtood, to be neglected." P. 44.

The candidates for honour, derived from uſeful talents, at the bar, in the army, the ſtate, the church, and the univerſity, are then ſeverally, and ably addreſſed; and all of them are ſtrongly admoniſhed concerning the importance of the text, in a juſt and forcible peroration.

We have been led, by the very intereſting nature of theſe ſubjects, at the preſent juncture, and by the preacher's admirable diſcuſſion of them, to a very extended notice of this publication. We ſhall only add, that, in our judgment, it does honour to the pulpit, and the church of Ireland.

ART. VIII. *Some Account of the Abbey Church of Bath, illuſtrative of the Plans, Elevations, and Sections of that Building. Publiſhed by the Order, and at the Expence of, the Society of Antiquaries of London.* Royal Folio. 10 Plates. Sold at the Apartments of the Society; and by Meſſrs. White, Robſon, &c. 1799.

IT was underſtood by many perſons, ſome time ago, that the plan of the Society was to give elevations, and other illuſtrations, of all the Engliſh Cathedrals; but the deſign is ſtill more extenſive, and includes other ancient churches of this country*. In this point of view, the preſent work is the third in the progreſſion, as will appear by the Introduction, prefixed by a Committee of the Society; which we ſhall here tranſcribe, as fully illuſtrative of the undertaking.

" The Society of Antiquaries, in proſecution of their deſign of publiſhing *the principal Ancient Churches of England*, do now preſent to the public the Plan, Elevations, and Sections of the Abbey Church of Bath.

---

* It was mentioned, however, in the Introduction to the account of Exeter, that the deſign was to give " the principal Eccleſiaſtical Buildings of England."

" As

"As in a plan so extended as the present, it is difficult to lay down any order of publication not liable to some objections, the Committee, on whom the Council have conferred the honour of conducting this undertaking, have been of opinion, that it would be more satisfactory to select such churches, for their first specimens, as gave examples of the different styles of building in different ages, and of which, at the same time, no good account was extant, than to follow any topographical or chronological arrangement; either of which would not be of any real advantage, but would compel them to publish, in their order, several buildings but little interesting in themselves, and others, of which tolerably good surveys were already extant. *The Chapel of St. Stephen*, in Westminster, was therefore first selected*, as a specimen of the most ornamented style of architecture in the time of Edward the Third, when the art seems, in many respects, to have been in its highest state of perfection; and being in the metropolis, it afforded an easy opportunity to those who were inclined so to do, of comparing the prints with the building, and judging of the degree of accuracy with which they were executed. *The Cathedral of Exeter*† was next chosen, both as being of uncommon elegance, in a plainer style, about the same period, and as being wholly unpublished, with the exception only of the great west window.

"*The Abbey Church of Bath* is now selected for publication, as being the last building of any magnitude erected in this country, in a style purely Gothic, and almost the only one which remains exactly in the state in which it was originally designed.

"As the Explanations to each of the Plates will fully point out any particularities of the building, nothing further need be added here, but a short account of the Abbey itself, which, though extracted from authorities easily accessible, will not, it is presumed, be deemed superfluous."

It is impossible not to approve the style and conduct of this work, so worthy, in its object and execution, of a great public Society. The remarks of Bishop Lyttleton on the fabric of Exeter, and those of Mr. Topham, prefixed to the Plans of St. Stephen's Chapel, gave an interest to those publications in which the present is deficient. The account of the Abbey of Bath is not unsatisfactory, but is very short; and the description of the plates forms the chief part of the letter-press. This is drawn up, as before, by Mr. Carter, the architect, from whose designs the plates are engraved. The engravings, as in the former instances, are the very excellent work of Basire.

It would perhaps be deemed an offence against science, were we to complain of the rigour of the strict geometrical elevation, which doubtless answers best the purpose of the architect; we will therefore only repeat a wish, which we once suggested be-

* See Brit. Crit. vol. viii, p. 457. † Brit. Crit. vol. xi, p. 465.

fore,

fore, that one or more perſpective views might be given, for the uſe and ſatisfaction of thoſe who are not verſed in architectural deſigns. In Plate III of this ſet, containing the elevation of the weſt-front of the Abbey, the effect to the eye is, as if the wall containing the weſt window, the various ſculptures, &c. was divided only by its own thickneſs from the quadrangular tower behind it; whereas, on inſpecting the ſections, it appears that they are ſeparated by the ſpace of five large windows, the tower being more than half the length of the building removed from the weſt end. The error, it is true, is of ſmall conſequence, and cannot happen to the ſcientific, or to the careful obſerver; but perhaps even a learned body might very properly condeſcend to aſſiſt the ideas of thoſe who are neither careful nor ſcientific; eſpecially when the addition would certainly confer new ſplendor on the work.

Every traveller naturally finds his attention attracted by the appearance of a ladder on each ſide of the weſt window at Bath Abbey, with figures aſcending upon it; and the notion of Jacób's ladder is very apt to occur, but without affording a ſatisfactory explanation. The ænigma is here ſolved by the aid of Sir John Harrington, in the following manner.

" It has been already obſerved that Biſhop Oliver King, in conſequence of a viſion which appeared to him, reſolved to rebuild the church of St. Peter in a magnificent manner, for which work it appears no one was better qualified, both in reſpect to knowledge and ability, than himſelf; he having been principal ſecretary to Edward IV, Edward V, and Henry VII, at a time when our Engliſh architecture was carried to that exceſs in finiſhing, which characterizes the works of that æra, and, in particular, the chapel of Henry VII, at Weſtminſter.

" Of this viſion of Biſhop Oliver King, Sir John Harrington gives the following account: " the Biſhop," ſays he, " having been at Bath, imagined, as he one night lay meditating in bed, that he ſaw the Holy Trinity, with angels aſcending and deſcending by a ladder, near to which was a fair *olive* tree ſupporting a *crown*; the impreſſion was ſo ſtrong, that the Biſhop thought he heard a voice which ſaid, let an *olive* eſtabliſh the crown, and let a *King* reſtore the church. This had ſuch an effect on the good prelate, that he inſtantly formed a deſign to rebuild the church of St. Peter, ſet the work in hand, and (as Sir John concludes) cauſed his viſion to be repreſented on the outſide of it, under the title of *De ſurſum eſt*; it is from on high." P. 6.

We are afterwards told of an allegorical alluſion to the founder's name (Oliver King) from the book of Judges ix, 8, which is curious, among other things, for preſerving the term Oliver, as meaning an Olive tree.

" Ierunt ligna ut ungerent ſe regem
Dixeruntque Olivæ impera nobis."

" Trees

" Trees going to chese their king
Said, be to us the *Oliver* King."

The plates contain all that is necessary to the architectural illustration of the building; and though the Abbey of Bath is, in several respects, inferior to many of our cathedrals, the publication is valuable and interesting.

ART. IX. *St. Leon, a Tale of the Sixteenth Century. By William Godwin. In Four Volumes.* 12mo. 16s. Robinsons. 1799.

WHOEVER has read " Political Justice," " Caleb Williams," and " Memoirs of the Author of a Vindication of the Rights of Women," by this writer, will be prepared to expect in the present work, a great deal of irreligion, absurdity, and paradox; a great deal which must shock the best and most honourable feelings of a well-cultivated mind, yet not without a certain portion of ingenuity and vigour. Of these two last qualities, however, St. Leon possesses less than the preceding productions of Mr. Godwin. There is by no means much originality; but, on the contrary, a general sterility with respect to incident, a total ignorance of the manners and customs of the period the writer professes to describe; and, above all, a striking similarity throughout to the former publication of Caleb Williams.

The outline of the story is this: St. Leon, the heir of a great and noble family, born in the sixteenth century, is distinguished by many generous qualities, but yielding to the temptations and passions of youth, distresses himself by gambling. He marries a female of equal rank, with whom, for a time, he lives happily, and his affairs are retrieved; but going to Paris, he again plunges in dissipation, and his fortunes are irretrievably ruined. He retires with his wife and family to an obscure situation, where they suffer the extremes of poverty. After various vicissitudes and removals, an old man presents himself, who, after a time, communicates to St. Leon the art of making gold, and the power of assuming immortal youth. From this moment miseries accumulate, without number and without end. The change, from poverty to wealth, excites jealousy, distrust, and suspicion, first in his family, and afterwards among his neighbours. After various incidents, his wife languishes and dies, from losing the confidence, and suspecting the motives and means of her husband's mode of life. The son,

from

from the ſame cauſe, abſconds from his family. The father, placing his daughters on his paternal eſtate, which, having once loſt, he now repurchaſes, deſtines not his future life (for he is like the Wandering Jew, or the Struldbrugs of Swift, never to die) but his future views, to travel in foreign countries. The remainder of the work is diſtinguiſhed by a remarkable coincidence with Caleb Williams, conſiſting in the deſcription of eſcapes from priſon; but it may be obſerved here, that in both works the idea is borrowed from the incredible but amuſing narrative of Baron Trenck. After continuing a number of years in the Inquiſition at Madrid, he eſcapes in a very whimſical and improbable manner; reviſits his eſtate, ſees his daughters, without making himſelf known, hurries away to Hungary; is again, by moſt improbable circumſtances, immured in a dungeon, ſtill more improbably is delivered by his ſon, with whom he lives in confidence, and in ſemblance the younger of the two, and finally takes his leave of the reader, after narrating the happy marriage of the ſon; with the declaration, that "this buſy and anxious world of our's, contains ſomething in its ſtores that is worth living for." We have ſome difficulty in ſelecting a ſpecimen of the work, which however it may not appear altogether candid to omit. The following ſeems as little exceptionable as any.

"I had now continued here for ſeveral months, and in all that time had received no external impreſſions but ſuch as related to the cell I inhabited, and the miſanthropical ſavage by whom it was viſited. One evening that Bethlem Gabor entered my dungeon, I obſerved in him an air of unuſual diſturbance. Where apathy reigns, the intercourſe between thoſe over whom it preſides will be marked with a death-like uniformity; but, wherever the furious paſſions take their turn, they will occaſionally ſubſide into a ſemblance of familiarity and benevolence. There was ſomething in the countenance of my tyrant that made me for the moment forget the complicated injuries I had received from him. What is it that has diſturbed you? cried I. There was no anſwer. There was a knitting in his brow, and a contraction in his features, that ſhowed me his ſilence was an effort. He departed, however, and had already paſſed the threſhold of my dungeon. The door was in his hand. He returned. Chatillon, ſaid he, perhaps you will never ſee me more!

"My caſtle is beſieged. I have paſſed through dangers of a thouſand names, and I ought not to be made ſerious by that which now aſſails me. But a gloomy preſentiment hangs upon my mind. The buſy phantom of life has laſted too long, and I am ſick at heart. In the worſt event I will not be made a priſoner; I will die fighting.

"I feel as if this were the laſt day of my exiſtence; and, upon the brink of the grave, animoſity and ferociouſneſs die away in my ſoul. In this ſolemn moment, my original character returns here (ſtriking his heart) to take poſſeſſion of its native home; a character, ſtern and

and ſerious, if you will; but not ſanguinary, not cruel, not treacherous or unjuſt. Between you and me there is a deadly antipathy; but you did not make yourſelf; you intended me friendſhip and advantage; the ſufferings you have experienced from me in return have been ſufficiently ſevere. If I die defending my walls, and you remain thus, you will periſh with hunger. I had intended it ſhould be ſo; but I am now willing to remit this part of your fate. I will enter into a compromiſe with you; I will truſt to your fidelity, and your honour. I will take off your chains; I will bring you a time-piece and torches; I will leave with you the key of the ſpring-lock of your cavern,—provided you will engage your word to me, that you will not attempt to make uſe of your advantages till the expiration of twenty-four hours.

"To theſe terms I agreed without heſitation. The chains fell from my wriſts and my ancles; I ſtood up once more unſhackled, and in reſpect of my limbs a free man. When Bethlem Gabor was on the point to depart, my ſoul melted within me. I took hold of his hand; my fingers trembled; I graſped and preſſed the fingers of my tyrant. I cannot deſcribe what then paſſed in my boſom. No man can underſtand my ſenſations, who has not been in my ſituation, who has not paſſed through a treatment, arbitrary, ferocious, and inhuman, and has not then ſeen the being who had wounded him ſo unpardonably, ſuddenly changing his character, commiſerating his fate, and reſcuing him from deſtruction.

"From this time I ſaw Bethlem Gabor no more; he died, as he had ſworn to do, in the laſt ditch of his caſtle. His ſelf-balanced and mighty ſoul could not ſubmit to the condition of a priſoner; he was nothing, if he were not free as the air, and wild as the winds. I may be miſtaken; but this appears to me to have been a great and admirable man. He had within him all the ingredients of ſublimity; and ſurely the ingredients of ſublimity are the materials of heroic virtue. I have much cauſe of complaint againſt him; he conceived towards me an animoſity the moſt barbarous and unprovoked: but, in writing this narrative, I have placed my pride in controlling the ſuggeſtions of reſentment, and I have endeavoured to do him juſtice.

"I had engaged to wait twenty-four hours; I waited only ſix. I know not how the reader will decide upon the morality of my conduct; but I own I had not the force, I believe I may call it the inſenſibility, to remain in my dungeon any longer. There was no doubt that, if Bethlem Gabor returned a conqueror, the term of my impriſonment would be renewed, and all his former menaces continued in force. What ſhould I deſerve to have thought of me, if I could ſit down idly, and tamely wait the return of my jailor? No! liberty is one of the rights that I put on when I put on the form of a man, and no event is of power to diſſolve or abdicate that right. Of what validity was the promiſe that Bethlem Gabor had extorted from me by compulſion, and as the condition of that which he had no title to withhold? What gratitude did I owe to this man, who treated me with every contumely, and ſhrunk back from nothing but the thought of cauſing me to periſh with hunger? Whatever became of my attempt

to eſcape, I could at leaſt in this vaſt ſubterranean hide myſelf from the face of him who had injured me. I had a proviſion of phoſphorus in my cheſt; and could therefore extinguiſh my torch upon the ſlighteſt alarm, and relume it again at pleaſure. What was the value of life, ſituated as I was ſituated? It was better to periſh in the attempt to eſcape, than linger on for ever in perpetual impriſonment. As a further reſource I left a paper in my dungeon (for for this alſo I had implements) intreating Bethlem Gabor by every motive of compaſſion and humanity, to leave proviſions for me as uſual. Having taken theſe precautions, I lighted a freſh torch, and, unlocking the door, and thruſting the key into my girdle, ſet out upon my expedition. Though Bethlem Gabor had ſtipulated for twenty-four hours, the ſiege might even now be over, and I trembled every inſtant leſt my jailor ſhould return.

" I wandered for a conſiderable time among the alleys and windings of this immeaſurable cavern. I had the precaution to mark the ſides of the vault with characters and tokens as I paſſed, that, if neceſſary, I might be able to find the way back to my dungeon: this might prove an indiſpenſible reſource, to prevent me from periſhing with hunger. Once or twice I changed my route, inferring from a compariſon of circumſtances, the beſt I could make, that I was not in the direction of the caſtle from which Bethlem Gabor had led me to my impriſonment. In all this wandering I had ſeen nothing, I had heard nothing, which could demonſtrate to me that I was approaching the habitation of man. I had groped my way for near two hours, when on a ſudden I heard a loud and tremendous ſhout that almoſt ſtunned me, and that from its uncommon ſhock could be at no great diſtance from the place where I ſtood. This was ſucceeded by a terrifying glare of light. I extinguiſhed my torch, both that I might be better qualified to obſerve, and that I might be leſs in danger of diſcovery, by any one who ſhould approach me unawares. The ſhouts were ſeveral times repeated. The light I found to proceed from that end of the vault towards which I had been advancing, and, by the beſt conjectures I could form, I concluded the outlet into the caſtle to be at no great diſtance. I heard the crackling of the flames, and the fall of rafters and beams. Preſently I diſcerned a volume of ſmoke approaching me, and found that, if I remained long in my preſent ſtation, I ſhould incur the riſk of being ſuffocated. I formed my reſolution. I once more lighted my torch, and returned by the ſtraiteſt road I could find, to my dungeon. I concluded that Bethlem Gabor's caſtle was taken, and ſet on fire by the Auſtrians. I believed that my perſecutor was already no more: to this faith I was undoubtedly prompted by the preſentiment which he had communicated to me. I ſaw that it would be impoſſible for me to emerge into light, till the flames ſhould abate. Being no longer impreſſed with the apprehenſion of my jailor, and perſuaded that to mount into the caſtle would prove the aſſured means of my deliverance, I determined to paſs the interval quietly, in the cavern where I had ſo long felt the weight of the Hungarian's chains. There were ſtill ſome ſmall remains of the proviſions he had recently left me.

I con-

"I continued in the ſubterranean all that day, and all the ſucceeding night. Once in this period I attempted to reconnoitre the avenue of my eſcape, but I found the ſituation ſtill ſo heated and ſuffocating, that I did not venture to proceed. At length I came forth from this den of horrors, and again beheld the light of the ſun. The path had already been ſufficiently explored by me, and I no longer found any material obſtacles. I now ſaw that my conjectures were true: the caſtle of my ferocious adverſary was a pile of ruins. The walls indeed for the moſt part remained, but choaked with fragments of the falling edifice, blackened with the flames, and penetrated in every direction by the light of day. With difficulty I climbed over the ruins, which oppoſed my egreſs from the ſubterranean, and rendered my paſſage to the outſide of the caſtle an affair of peril and caution. Here the firſt object that ſtruck me was ſome tents, probably of the ſoldiers who had been employed in this work of deſtruction. I was hailed by a centinel, and I demanded that he would conduct me to his commander. He led me to the centre of the little encampment, and I ſtood in the preſence of his chief. I lifted my eye to behold him, and was petrified with ſuch aſtoniſhment as till that hour I had never felt. It was Charles, my ſon, my only ſon, the darling of his mother, the idol of my ſoul!" P. 197.

We cannot properly diſmiſs this book, without a few more animadverſions. The barrenneſs of invention, and the reſemblance to the author's former book of Caleb Williams, are immediately obvious. "A ſuſpicion of great guilt purſuing a man from country to country, and exciting a perſecution againſt him wherever he goes. They who are apparently the greateſt criminals, may, in reality, be the moſt virtuous of mankind." On theſe two ſentiments, the intereſt of Caleb Williams and of St. Leon entirely depend. The tendency of both is much worſe; to inſpire a general ſcepticiſm, with reſpect to our neighbours, and a diſtruſt and contempt for all laws. It is called a tale of the Sixteenth Century, but it has nothing of the ſixteenth century but dates and names. The characters, the names, the ſentiments, and the language, are all modern. Gentlemen and ladies of the gallant court of Francis I, inquiſitors under the glaring deſpotiſm of Philip II, Turkiſh Baſhaws, under Solyman, are all made to ſpeak the ſame common place of morality, in the ſame monotonous jargon of modern philoſophy.

The introduction of religious ſentiments would have given both beauty and intereſt to "a Tale of the Sixteenth Century," when Atheiſm was not openly profeſſed, and audaciouſly preached; but this was too much to expect. Is it to be ſuppoſed, that Mr. Godwin would ſacrifice the intereſt of his ſect to the intereſt of his book? Yet we wiſh prudence had ſo far weighed with him, as to have kept his book clear from open

and offenſive profaneneſs. He has ventured to ſay, vol. i, p. 148, "Hell is but the chimæra of prieſts, to bubble fools and cowards;" again, p. 187, of the ſame volume, "the ſuperſtitious fictions of future puniſhments, invented by deſigning prieſts." Vol. iii, p. 257, the Chriſtian religion is falſely and impiouſly called "a blood-thirſty ſuperſtition." Vol. iv, p. 7, "Heaven is the mere creature of the imagination, engendered in ſolitude, and nurſed by enthuſiaſm." Such language as ſuppoſed to be uſed in the ſixteenth century is abſurd; and addreſſed to the Engliſh nation in the eighteenth, is an outrageous violation of decency, as well as truth.

The examples of incorrect writing are innumerable. What does the reader think of "mutual offspring," vol. i, p. 98; "Rome the focus and parent of credulity;" "continuing on the pinnacle between life and death;" "he *ſtruck* an auguſt and auſpicious alliance between his revenge and his religion;" "an air by which all *vegetation* would have been *undermined?*" Vol. i, p. 81, contains an elaborate panegyric on proſtitution, where, by an ingenious circumlocution, Mr. Godwin deſcribes proſtitutes "as ladies who have diſcharged themſelves from the tyranny of cuſtom." Vol. i, p. 143, "gamblers, when extremely depraved, may be ſunk to the *level of a merchant.*" Vol. i, p. 227, "the ſuperfluities of the rich are *a boon extorted* from the miſeries of the poor." Who ever heard of boons being extorted?

When we conſider the contrivance, the execution, the ſentiments, and compoſition of theſe volumes, we cannot allow that they are, in any degree, creditable to Mr. Godwin as a philoſopher, an author, or a man.

ART. X. *An Epitome of the Natural Hiſtory of the Inſects of China; compriſing Figures and Deſcriptions of one Hundred new, ſingular, and beautiful Species; together with ſome that are of Importance in Medicine, Domeſtic Economy, &c. By E. Donovan, Author of the Nat. Hiſt. of Engliſh Inſects.* 4to. 2l. 19s. 6d. London, for the Author, and ſold by Rivingtons, White, &c. 1799.

TO repreſent Inſects in their natural colours, and with a ſoftneſs and delicacy of engraving calculated for exhibiting them to the greateſt poſſible advantage, requires the ſkill of a conſummate artiſt. It is true, that this is not abſolutely neceſſary

ceſſary for the purpoſes of ſcience, which demands no more than perfect correctneſs of repreſentation; but modern times are ſtrongly diſtinguiſhed by a ſpecies of literary luxury, which delights in productions of peculiar elegance and ſplendour.

Among the numerous works relative to exotic inſects, the preſent may juſtly be conſidered as one of the moſt beautiful that have yet appeared. The work conſiſts of fifty plates, ſome containing ſeveral figures, others one only. In general, ſome elegant plant is introduced, particularly in the part containing the Lepidopterous Inſects, or Butterfly tribe. The ſpecific characters are added from Linnæus, Fabricius, &c. together with deſcriptions, more or leſs ample, in proportion to the importance of the ſpecies.

The deſcriptions relative to ſome of the Fulgoræ and Cicadæ are entitled to peculiar praiſe, but they are too long to admit of our ſelecting them as examples of the work; we muſt therefore fix upon ſome, which, though leſs curious, are compriſed in a ſmaller compaſs.

" Nepa Grandis. *Great Water Scorpion.*

Generic Character. Roſtrum bent inwards. Antennæ formed like legs.

Specific Character and Synonyms.—Brown. Thorax, ſcutellum, and elytra varied with obſcure yellow marks.

Nepa grandis. N. teſtacea, ſcutello lævi, alis albis maculis veniſque flavis. *Lyn. Syſt. Nat.* 2. 713. 1.

Nepa grandis. N. fuſca, flavo maculata. *Fab. Syſt. Ent.* 4. p. 61. *Merian Surin. tab.* 56.

Die groſſe Surinamiſche, breitleibige Waſſerwanze. *Roes. inſ.* 3. t. 26.

Le grand Scorpion aquatique. *Stoll. limic.* 2. *tab.* 7. *f.* 4.

De Geer. inſ. 3. 379.

" M. Merian has given a plate and deſcription of this ſpecies in her work on the Inſects of Surinam. We learn from that account, that in the larva and pupa ſtate it lives in the water; that it is a voracious creature, and feeds not only on the weaker kinds of aquatic inſects, but on ſome animals much larger than itſelf. The pupa is repreſented on the back of a large frog, in the water, and is deſigned to pourtray the manner in which it faſtens on thoſe creatures, holds them between its ſtrong curved fore-feet, and extracts the juices of their bodies through its ſingularly conſtructed beak. M. Merian ſays, the winged inſects came out of one of theſe creatures on the 12th of May, 1701.

" Every writer on this ſubject ſince M. Merian, appears indebted to her for their account of theſe particulars; for, though all the European ſpecies of the ſame genus undergo preciſely the ſame changes in their aquatic dwellings, among decayed vegetables, &c. at the bottom of the water, and quit it only in the winged ſtate, we are indebted to her for the time of the appearance of this exotic ſpecies in that ſtate, as well as for a correct figure of its pupa.

" Authors vary in their accounts of its native country. Linnæus, following Merian, makes it *Surinam*; Marcgravius, *Braſil*; and Fabricius,

bricius, *America* only. We obſerve a ſlight difference between our Chineſe ſpecimen, and the figures in preceding works referred to by Fabricius; but in giving it as the Nepa grandis of that author, we have no heſitation, having compared it with thoſe ſpecies referred to by Fabricius, in the collection of the Right Hon. Sir Joſeph Banks, Bart."

Nepa Ruſtica. *Egg-Carrying Water Scorpion.*

Specific Character and Synonyms.

Without tail, brown. Margin of the thorax, and anterior edge of the wing caſes, pale.

Nepa ruſtica. N. ecaudata fuſca, thoracis elytrorumque margine antico albido. *Tab. Syſt. Ent. t.* 4. 62. 3.

Nepa plana. *Sulz. Hiſt. Inſ. tab.* 7. *fig.* 2.

" Inſects in general diſcover an extraordinary degree of care and ingenuity in depoſiting their eggs in the moſt ſecure ſituations, or places where the infant brood, when hatched, may be provided with proper ſuſtenance. Thoſe of the aquatic kind uſually lay them in receſſes in the mud or ſand, or under looſe ſtones that lie at the bottom of the water: others, with as much care, and more ingenuity, hollow out the interior ſubſtance of the large ſtalks of water plants, and depoſit their eggs in them; or, riſing out of the water, lay them in the extreme branches of thoſe plants, to ſecure them from other aquatic depredators. The Nepa ruſtica diſplays even more ſagacity, or attachment for its eggs, than thoſe creatures; for it never leaves them, Till they are hatched, it bears them on its back, in a cluſter of an oval ſhape; theſe eggs are of an oblong form, and are faſtened by the narroweſt end to a thin film, or plate of cement, that cauſes them to adhere to the poliſhed ſurface of the wing caſes; when theſe eggs, about an hundred in number, are hatched, it caſts off the exuviæ of the cluſter, and differs no longer in general appearance from the male of the ſame ſpecies.

Our figures repreſent the ſituation of the eggs on the back, and the inſect alſo after they are caſt off. It is not commonly received with the eggs upon it. Found on the coaſt of Coromandel, as well as in China."

From the above ſpecimens, our readers will ſufficiently underſtand the tenor of the work. It remains only to ſpeak of the plates. Theſe are in general ſo beautifully executed, and ſo brilliantly coloured, as to enſure the approbation of every naturaliſt. Some of the Lepidoptera, in particular, are diſtinguiſhed by a ſplendour, which we do not remember to have met with in any prior publication. The Papilio Rhetenor is an example of this.

In a work of this nature, it is impoſſible that ſome errors ſhould not eſcape the attention of the conductor. Theſe, however, are not numerous, and are in general ſuch as readers converſant in the ſubject may correct for themſelves; but, in the

copy at preſent before us, one of the plates of *Hemiptera*, is wrongly entitled *Lepidoptera**. This the author will doubtleſs take care to correct in the future impreſſions.

ART. XI. *An Expoſtulation, addreſſed to the Britiſh Critic. By Jacob Bryant.* 4to. 135 pp. 5s. Payne. 1799.

THE Britiſh Critic, though bound to give an account of new publications, is not equally bound to diſcuſs the invectives of thoſe who may have taken offence at his remarks. Still, if in this Expoſtulation of Mr. Bryant, he had met with an adverſary as generous as he is powerful, it would have been a pleaſure to return to this controverſy; as every recal to the contemplation of Homer, is a freſh ſource of inſtruction and delight.

The Britiſh Critic was perfectly ſincere in his profeſſion of eſteem for Mr. B. and reverence of his character as a man of probity and learning; and notwithſtanding Mr. B.'s diſdainful rejection of his civilities, he has no heſitation in repeating this profeſſion, and perſiſting in it as a truth. His ſurpriſe is to find that a man of letters, of integrity, of talents, of refined manners, of an underſtanding cultivated by all the ſtudies, claſſical and religious, which tend to ſoften aſperity of mind, or ſeverity of judgment, ſhould ſo far tranſgreſs the law of controverſy, as to ſtyle his adverſary an ASSASSIN, becauſe, upon a queſtion of literature, he dared to be of a different opinion, and to aſſign ſome reaſons for that difference. The juſt limits of controverſy are as clearly defined by the courteſy of letters, as legitimate war is diſtinguiſhed from piracy by the law of nations. Wit, humour, ſarcaſm, and irony, are within the bounds preſcribed; groſs language, invective, and calumny, are as much forbidden, as poiſoned weapons are in war; and it is no excuſe for the man that uſes them to ſay, he ſhoots in the dark; he would not ſhoot with them at all, unleſs he intended to wound ſome one. But why does Mr. B. complain that he is reduced to ſhoot in the dark? Has not every one that combats his hypotheſis, a right to chooſe his own method of fighting? With a name or without one? Has not every writer a privilege to

---

* Namely, the very beautiful plate repreſenting the Gryllus morbilloſus. The miſtake, however, is only on the plate, ſo that the attentive ſpectator will readily correct it from the letter-preſs.

chooſe

chooſe his own mode of publication? Was not Collins as completely routed by Phileleutherus Lipſienſis, as he could have been by Bentley? and has Mr. B. a right to call the writer in the Britiſh Critic *an aſſaſſin*, becauſe his name in not prefixed to his review? Mr. B. knows well, that ſcarcely a ſingle literary journal, either at home or abroad, bears the title of its author. He may reprobate the cuſtom; but he has no right to adopt this intemperate language againſt the individual. He might perhaps juſtify ſuch terms, by the practice of the Voſſii and Gronovii of the laſt century; but it is a practice moſt honoured in the breach; it is an example the Britiſh Critic never has copied, and, whatever may be the provocation, never will. If therefore, in return for paſt or future civility, Mr. B. ſhall ſtill indulge himſelf in the language of contempt, arrogance, and inſult, every indifferent ſpectator of the conteſt will conclude, that the diſputant who is moſt angry, is moſt likely to be wrong.

But it is neceſſary to enquire into the cauſe of complaint, that has driven Mr. B. into this violence of invective. He ſays the Britiſh Critic charged him with a breach of veracity; the Britiſh Critic denies it. The charge was want of fairneſs and candour, in a quotation from Diodorus, not want of veracity; and the diſtortion in Mr. B.'s ſtatement was imputed to his love of ſyſtem, and predilection for his own hypotheſis. Torture this as he may, it is only a charge of error, not of falſehood; and the anonymous critic, who repeated it from Mr. Morritt, thought it juſt, and thinks ſo ſtill. Diodorus ſays expreſsly, that Daphne was a Theban, the daughter of Tireſias, and conſecrated by the Epigoni prieſteſs of Delphi. She was a verſifier of oracles, and Homer borrowed many verſes from her. The mention of Thebes ſeems to have ſeduced Mr. B. becauſe there was a Thebes in Egypt; and though all the world knows that Tireſias, and the Epigoni, had no more connection with Egypt than with Kamtſchatka, Mr. B. transfers them to Egypt in an inſtant; that is, he was ſo in love with his hypotheſis of making Homer allied to Egypt, that Daphne, Tireſias, and the Epigoni, were all to be made Egyptians. Does Diodorus ſay this? Exactly the reverſe*. Why then quote the author? Becauſe it gives ſcope to the diſplay of erudition about Taphanes and the Ark, and the Cadmians, and every thing but the queſtion. But the accuſation does not

* This is not the only inſtance where Mr. B. endeavours to make an author ſpeak contrary to his own meaning. See Differt. p. 17, firſt ed. Thucydides he might have added, &c.

reſt

reſt here, it is, that Mr. B. by his mode of expreſſion, makes the reader think that Diodorus ſaid this, or ought to have ſaid it. If he ſaid it was Thebes in Bæotia, he *ought to have ſaid* it was Thebes in Egypt. If this, ſays Mr. B. *is a crime, I have acted in the ſame manner an hundred times, perhaps five hundred* (p. 49). If ſo, he has acted wrongly five hundred times by his own confeſſion; for it certainly is wrong to quote an author for what he does not ſay, and then affirm that he ought to have ſaid it. One ſtep more, and we ſhall quit this part of the queſtion. We maintain, in the firſt place, that a claſſical author is as good evidence as Mr. B. and, aſſertion for aſſertion, we prefer the teſtimony of Diodorus to that of the Expoſtulator. But if the Expoſtulator chooſes to contradict his author, let him do it boldly and candidly, but do not let him, inſtead of an Engliſh contradiction, introduce his own Greek, as if it were that of the author in another paſſage; or that of a ſcholiaſt upon the paſſage before us; or that of a different author, in contradiction to Diodorus; let it be the Greek of a Greek, and not that of the Expoſtulator himſelf. This is the purport of our accuſation, and as long as Mr. B.'s Θῆβαι Αἰγυπτίαι ἑκατόμπυλοι ſhall ſtand as part of his text, or his Expoſtulation, juſt ſo long will we repeat it, that Mr. B. has not acted fairly or candidly with his readers.

We ſhould now proceed to the conſideration of the hypotheſis itſelf, but there is much arrogance, and ſome cavil, which it is neceſſary to ſettle, before the queſtion can be placed upon its proper baſis. The tone of ſuperiority aſſumed by Mr. B. in the eight and twenty queſtions with which he concludes his Expoſtulation, is ſuch, that no man who has a ſentiment of honour, or a literary character to maintain, would condeſcend to anſwer in kind. It is the arrogance of a Spartan to an Helot, which the Britiſh Critic ſpurns with the ſpirit of an Engliſhman, when he declares, that though he is ready to abide any fair verdict, he will never plead to ſuch haughty interrogatories. Why is this air of ſuperiority aſſumed, but to impoſe upon the ignorant, or to gratify the ſpleen of the malignant? But Mr. B. ought to have known, that ſuch readers as are intereſted in this controverſy, cannot be ignorant; and the firſt obſervation they muſt make upon this collection of interrogatories, is, that four fifths of them might be anſwered in any way the interrogator wiſhed, while the hypotheſis would ſtand juſt where it did before; it reſts, in fact, upon three or four pillars, on the removal of which, all the props and buttreſſes would fall without an impulſe. Mr. B. has employed a twelvemonth in producing an hundred and thirty-five pages of Expoſtulation,

tion, and this, with its four cognate treatises, amounts altogether to a quarto of six hundred and fifty pages. Does he suppose that we have space or paper to spare, to enter at large into this vast extent of controversy? Undoubtedly he does; for he reproaches the British Critic with giving credit to Mr. Morritt, for noticing only forty-one heads out of an hundred and twenty-three, into which the argument is divided; and he then very arithmetically triumphs, that eighty-two parts of his hypothesis must be admitted; that is, he has the best of the argument, two to one. But surely the merits of the question lie in a compass much narrower; for if the internal evidence of the Iliad can be maintained; if the number of the forces can be rendered consistent; if the history of Greece, prior to the first Olympiad, has any existence or consistence; if the poetical chronology is capable of reconciliation; if the geography of the Iliad can be supported; these are the points on which we would argue the truth or falsehood of Mr. B.'s hypothesis; and if we are successful in these, we can willingly concede all the rest to the display of erudition, the pride of singularity, or the love of paradox.

But perhaps Mr. B. thought that a tone of superiority showed confidence, and that arrogance implied a generous defiance for an enemy to do his worst; if this were so, why does he, upon other occasions, sink from this magnanimity of character, and have recourse to cavil and subterfuge?

The British Critic had said, that a controversy was now on foot, in which we were to contend almost for the existence of Homer. Of this, Mr. B. heavily complains, and replies, that he never denied Homer's existence. The expression is not perhaps weighed with sufficient caution for a captious antagonist; yet surely he who denies some of the most valuable qualities of an author, may be said almost to destroy him. The term *almost*, shows that we did not actually consider ourselves as contending for the existence of Homer; and why should Mr. B. object to a qualifying particle, since he also can plead similar palliations when he finds it suit his purpose*?

A second cavil Mr. B. displays with great exultation, as if he had convicted the British Critic of a solecism, for asserting, that he performed the same thing twice, in the same instant. This is merely cavilling at a word, and taking advantage of it, to elude the real question. We should perhaps have said,

* Expost. p. 67.

" nearly

"nearly in the ſame moment," inſtead of *in* the ſame; if we are to be confined to ſo narrow an interpretation of the word moment, as to mean an indiviſible portion of time. But what was our argument? In the *Analyſis*, Mr. B. aſſerts, that the Trojans were related to the Hellenes; in his *Diſſertation*, he maintains that they were not. Theſe aſſertions are contradictory: for, notwithſtanding the inſinuation to the contrary*, they relate evidently to Trojans of the ſame period. Now we ſuppoſed, that about thirty years ago, Mr. Bryant might be drawing up his Analyſis (publiſhed in 1778) and we learned from the Preface to his Diſſertation, that the *groundwork* of the latter was laid "thirty years ſince." The queſtion then is, whether this aſſertion in the Diſſertation, belongs to the groundwork or the ſuperſtructure? If to the former, we were right in ſubſtance; and the contradictory ſentences were produced at the ſame period. But if not, what does Mr. Bryant gain by it? Only this; that he will appear to have changed his ground when it ſuited his convenience. He was inconſiſtent at one period or at another. The contradiction is, in either caſe, the ſame; and from this circumſtance he endeavours to avert the attention of the reader, by a captious objection to the phraſe, "at the ſame moment."

One further circumſtance, treated in a ſimilar manner, is all that we ſhall notice under this head. Mr. B. is very indignant that the Britiſh Critic ſhould accuſe him of braving oppoſition, and challenging all opponents: *he*, in truth, had no ſuch preſumption. He had not indeed expreſſed it, *totidem verbis*: he did not aſſume the language of Lord Peter, and tell all the readers of Homer, that they were a parcel of pitiful ignorant ragamuffins, if they would not ſubmit to his deciſions; but the very firſt paſſage of the Preface to his Diſſertation, ſets out by imputing prejudice to all that ſhould differ from him; the ſame Preface (p. vi) informs us, that he believes he is the firſt of the moderns who has ventured to entertain theſe doubts; and (p. v.) that he has reaſon to think that he ſhall have much oppoſition to encounter: and the Introduction to one of the other Treatiſes aſſures us, that he does not deprecate this oppoſition, provided it be conducted with that candour and urbanity, to which every man of learning has a claim. Are then the inferences of the Britiſh Critic, from this language, forced or ſtrained beyond its purport? Does not Mr. B. profeſs to ſtand ſingle in oppoſition to the whole literary world? Does he not, *à priori*, be-

* Differt. p. 53.

fore

fore he has produced a ſingle proof for their conviction, impute prejudice to all opponents? Does he not expect oppoſition, and, under certain conditions, challenge it? Has he not in the controverſy met with candour, which he interprets hypocriſy; and liberality, which he returns by acrimony mixed with contempt* ? In anſwer to this, the Britiſh Critic perſiſts in repeating the ſincerity of his profeſſions: he gives Mr. B. credit for every good quality that his warmeſt friends can attribute to him; but if it be neceſſary to conciliate Mr. B.'s good will by embracing his hypotheſis, the Britiſh Critic cannot purchaſe it at this price. Let us then advert a little to

The internal Evidence of Homer.

The credibility of the War of Troy, deduced from the Iliad alone, approves itſelf ſo readily to every unbiaſſed mind, that if this point ſingly were argued to its full extent, it would ſtand in little need of extraneous ſupport. It is on this ground that the defeat of Mr. B. will be finally accompliſhed; and whether the writer of this article can contribute to this overthrow or not, is of little conſequence. He will readily furniſh his quota, and then leave the conduct of the war to abler commanders. Mr. B. it is true, has guarded againſt an aſſault upon this quarter, by a previous manœuvre of great foreſight; for he ſets out by contending, that there is not one word of truth in the poem, and then fairly argues, that the evidence derived from it is begging the queſtion. This is a manœuvre that ſerves likewiſe upon every other occaſion. You may quote Thucydides†, Herodotus, Diodorus, or Plutarch—true—they all believed the war of Troy. But he ſet out with ſaying they were all deceived, they are no evidence; to cite them as authority on them, is begging the queſtion. It is the ſame if you have recourſe to the general concurrent teſtimony of the whole Greek nation. They were all parties, and can be no evidence in their own cauſe. What then ſhall we do with all the moderns, learned and unlearned? Mr. B. plainly tells you‡, that he is the firſt of the moderns that has entertained theſe doubts. Now then, we have Mr. B. a ſingle champion againſt Homer himſelf, againſt all his claſſical allies, againſt not only one nation, but all the nations who ever read Greek, and againſt almoſt every individual, ancient and modern, who ever read the Iliad; and if you appeal from him to any one of theſe for authority, you beg the queſtion. Now

---

* Epoſt. p. 5.

† Obſervations, p. 93. Thucydides had his ſhare of credulity.

‡ Preface to Diſſertation.

this

this ſyſtem is really ſo compendious and ſweeping, that, perſiſted in to its full extent, it finiſhes the whole buſineſs at a ſingle ſtroke. We make no comment on this. We uſe no intemperate language; but we may ſurely be allowed to aſk, is this quite fair?

But let us now hear how Mr. B. is qualified to ſet the internal evidence of the Iliad aſide.

"The perſon accuſed of debaſing the great Poet, has ſaid more in his favour than the Vindicator (Mr. Morritt) ever knew, or the learned Critic perhaps ever conſidered." Expoſt. p. 2.

The Critic certainly has conſidered and eſtimated his favours to Homer; and we ſhall now ſee of what kind theſe favours are. Upon the judgment of Paris (Il. Ω. 27) he expreſſes himſelf thus:

"The moſt idle fiction is in Homer himſelf, who makes the conteſt of the Goddeſſes, and the apple given to Venus, to have been the cauſe of the war." Obſerv. p. 8.

A fiction it is, but *idle* is the favour of Mr. B. and he immediately ſubjoins, that "Clelia, Caſſandra, and Amadis de Gaul, have conſequently better pretenſions to credit." Theſe are ſpecimens of his favour. Upon another occaſion, he ſays,

"The account of the Trojan War, as delivered to us by Homer, and other Grecian writers, is attended with ſo many inſtances of inconſiſtency, and ſo many contradictions, that it is an inſult to reaſon to afford it any credit.—I venture to aſſert, that there is no truth in the Trojan War." Diſſert. pp. 8, 9.

Here are inconſiſtence, contradiction, and falſehood, imputed to the Poet all in a breath; and yet Mr. B. is a favourer of Homer, far beyond Mr. Morritt or the B. C.

Will it be thought credible, without referring to the paſſage itſelf? that theſe words ſtand at the foot of an enumeration of circumſtances, tending to confirm the credibility of Homer's narrative, and concluding with this remarkable expreſſion: "ſuch incidental and partial intimations are *ſeldom* to be found in romance and fable*." If Mr. B. would eraſe *ſeldom*, and write *never*, there would be no further ground of controverſy between us.

The enumeration indeed which Mr. B. has made is ſhort and jejune; if he had extended it, it would have borne too hard upon his hypotheſis. It ſtops ſhort juſt where it ſuits his convenience to cloſe it, and therefore ſerves only as a ſtep to an opinion directly the reverſe.

* Diſſert. p. 2.

In

In reading an author, there is a taſte and judgment, common to moſt men who have received a good education, which gives them a power of diſcrimination between truth and falſehood. The diſtinction floats upon the ſurface; there is no need of deep reſearch. No man who can read Virgil, ever believed there was a word of truth in the catalogue of forces aſcribed to Turnus and Æneas; and no one that can read Homer, ever thought his catalogue far removed from truth, till it fell under the inſpection of Mr. B. In Homer's writings, we diſtinguiſh, with tolerable readineſs, between his tales of Læſtrigons, Cyclopes, &c. and his native tribes of Greece; we do not believe that Polypheme devoured two of Ulyſſes's crew for a ſupper, though we readily admit that Achilles killed Hector, and that he triumphed greatly on the occaſion. There is a word twice repeated by Homer, at the concluſion of Ulyſſes's narrative, which, though it does not amount to proof, the Poet may perhaps have left as a warning to his readers, that, in this particular part of his account, he was not *altogether* in earneſt.

τί τοὶ τάδε μυθολογεῦν; Od. M. 450.
ἴφθιμοι μυθολογεῦσιν. 453.

This is no proof indeed, but a pretty clear intimation, that the Poet was dealing in mythology; and as he tells us when he does ſo, we have ſome truſt in his veracity when we are not warned to the contrary.

We do not expreſsly inſiſt upon the ſenſe of μυθολογεῦν, in theſe two paſſages. Mythology might be a notion attached to this word later than the age of Homer; but it is remarkable that Homer never uſes it upon any other occaſion, though, in the ſenſe of *narration*, he had occaſion for it in every book.

The Gods of Homer.

The Gods of Homer preſent ideas of ſuch obſcurity to the mind, that whoever treats the ſubject

incedit per ignes
Suppoſitos cineri doloſo.

But there is one point of view in which they will bear hard upon the favourite and leading part of Mr. B.'s hypotheſis: for it will appear upon inſpection, that Homer did not acquire his knowledge of theſe deities from Egypt, and conſequently that he never was in Egypt, to be inſtructed by the Prieſts, either on this ſubject, or the ſubject of the Iliad.

How the various ſuperſtitions of different nations were deduced through different channels of corruption by tradition, or how various nations formed different deities for themſelves from imagination, is ſtill a queſtion of great obſcurity, though it

it has been diſcuſſed ſo largely, and in truth ſo ably, by Mr. Bryant, Mr. Maurice, and a variety of learned men, both at home and upon the continent; but however derived by tradition, however connected by rite and ceremonies, however diſcoverable by etymology, the relation of theſe ſeveral ſuperſtitions may be ſtill diſcerned. In the early ages, while nations had little intercourſe civil or commercial, each country, whatever it might derive from the common ſtock, had ſtill a peculiar property of its own; a tinge, a ſhade, a feature, or a form, which diſtinguiſhed and characterized it from the other ſuperſtitions of the world. Thus, in one ſenſe, the religion of Egypt, India, Greece, Syria, Aſia, and Italy, was derived, and in another ſenſe it was original. But when intercourſe became ſafe, when hiſtory commenced, when Herodotus, or Plato, or Eudoxus, viſited Egypt, they found a ſimilarity of attributes, and concluded an identity of Gods: while, in reality, the Hephæſtus of the Greeks had no more connection with the Phthas, or Cneph of Egypt, and their Zeus no more relation to the Hammon of the Oaſis, than the Woden of the Germans to the Mercury of the Romans, or the Ouratal* of the Arabs to the Dionyſus of the Greeks.

It is in this ſenſe, without denying the original connection and relation of all ſuperſtitions, we may affirm, that the deities of Homer are all domeſtic, all purely Greek, all of his own delineation, from the fabrication, invention, habits, uſages, and ceremonies of his own country. He has indeed reference to another religion, but it is ſtill a native one—the worſhip at Dodona, a Pelaſgic worſhip; a worſhip purer than that of his own age and nation, and perhaps the parent ſtock upon which all the vanities of imagination conceived by the Greeks were grafted in progreſſion†. Now we put the queſtion fairly to Mr. B. would Homer, if he had viſited Egypt, and converſed with the prieſts, have given us the picture of a religion ſuch as appears in the Iliad and Odyſſey, without relation to any thing Egyptian, in form, manner, ceremony, or myſtical alluſion of any kind whatſoever? To common ſenſe this argument appears incontrovertible. We know that Mr. B. will contend that it is merely negative; but we appeal from his judgment to that of the unbiaſſed reader, and we truſt that it will be deemed

---

* See Herod. lib. iii. p. 197.

† See Herod. lib. ii. p. 129, ed. Weſ. and the very learned obſervation of Weſſeling, note 27, lin. From Herodotus we almoſt collect, that the Dodonæan, or Pelaſgic religion, was Theiſm, without a variety of Gods; or, at leaſt, that the different Deities were not yet diſtinguiſhed by names or attributes.

con-

concluſive, both againſt the Poet's viſiting Egypt, or his predilection for an Egyptian ſubject, as the baſis of his poem.

Mr. B. ridicules the B. C. for all that he has ſaid about Cairo, Babylon, and the Egyptian Troy. Ridicule apart, however, it was ſaid, that Homer noticed Thebes, and mentioned nothing of Memphis and the Pyramids. But if he viſited Thebes, he muſt have paſſed Memphis and the Pyramids, unleſs his viſit was previous to their exiſtence; and if his Troy was in Egypt, that Troy was in ſight of thoſe vaſt buildings. But Mr. B. does not know that Cairo is built upon a rock! We muſt ſpeak by the card, or equivocation will undo us. The *Caſtle* of Cairo is on a rock, divided by a chaſm from the Mokattam, or the chain of rock which runs parallel to the Nile on the eaſt. And Mr. B. may be ſatisfied of the truth of this, by a viſit to Sir Robert Ainſlie, and a ſight of his beautiful drawings, or thoſe of Mr. Berners. Perhaps he will not believe either, as he accuſes* all the gentlemen who have viſited the Troad of conſpiring to ſupport a falſehood. Such however is the fact; and oppoſite to the ſite of the Caſtle, on the other ſide of the chaſm, ſtood the Egyptian Babylon†, a poſition connected with this Troy; and from Babylon, ſays Strabo, ἀφορῶνται δὲ ἐνθάδε τυλατυγῶς αἱ Πυραμίδες ἐν τῇ περαίᾳ ἐν Μέμφει ᾗ ἐστὶ πλησίον. Lib. 17, p. 807. This was the argument; negative indeed, but ſurely concluſive, that a war could not be carried on in ſight of the Pyramids, the greateſt artificial wonder of the ſeven, without ſome alluſion to them by ſo deſcriptive a poet as Homer. The Egyptian Troy appears to be ſeated on the Nile, at the foot of the hill on which Babylon ſtood; it is firſt mentioned, we believe, by Strabo‡, who ſays it was built by the Trojans, priſoners to Menelaus; a fable, which we join with Mr. B. in rejecting: but how then came the name of Troy in Egypt? The fair conjecture would be, that as the name of Babylon was introduced under the Perſian government, ſo the name of Troy aroſe under the empire of the Greeks. This indeed we ſay, without denying the poſſibility of ſimilar names of places in different countries. But as Herodotus, who was upon the ſpot, does not mention a Troy here, this is ſome ground for

---

* Expoſt. p. 65.

† This is the ſite given to Babylon by Pocock and other travellers; but there is mention in Strabo of a draw-well and machinery, that creates a doubt whether it may not be the very Caſtle of Cairo itſelf, the well of which, and its ſupply from the Nile, is noticed by all travellers. See Strab. p. 807.

‡ Strab. p. 809.

thinking it did not exiſt in his time. As the name muſt have attracted his attention, and as Strabo is the firſt who notices it, it is poſſibly at leaſt accounted for by our conjecture. As ſuch we give it, without diſallowing an higher antiquity to both theſe places prior to either Perſians or Greeks: and as Mr. B. could explain Bab-el-on* (of which Babylon may be a corruption) by means of his Ammonite dialect, perhaps Troy, by the aſſiſtance of a new orthography, and the accommodation of etymology, might likewiſe become ſignificant. This Troy, however, Strabo calls a village, Κώμη; but as that is too inſignificant for the purpoſe, Mr. B. by means of Stephanus Byzantinus†, and a dictionary, turns a village into a city, and then it is immediately of ſufficient importance to give riſe to the miſtake about the Ilian Troy. Memnon alſo being an Ethiopian, might well be brought hither by a march through the Said, while it is impoſſible to carry him acroſs the ſea with Homer to the other Troy. If any reader, however favourable to the Expoſtulator, can be perſuaded to think it probable, that a village on the Nile (firſt noticed by Strabo) can have ſuggeſted the idea of the Trojan War, the ſcene of which is placed on the Helleſpont, all argument is vain, and all reſearch fruitleſs. It is on this ground we ſaid, that if the ſcene of the Iliad was not laid in the Troad, it might as well be laid on the Ganges; an idea, which Mr. B. ridicules and inſults with the wantonneſs he has indulged throughout his Expoſtulation: but we repeat it; and now add, that Mr. B. if he pleaſes, may remove it to Peru or Monomotapa.

But we return to the Gods of Homer, our more immediate concern; and we repeat our aſſertion, that they are purely Greek, without any foreign mixture whatſoever: we repeat alſo, that if the rites of Cybele had been diſcoverable in the Iliad, as Mr. B. requires, it would have been an argument directly overturning the conſiſtency of the Poet, inſtead of confirming it. Firſt then, ſhall we turn Mr. B.'s method againſt himſelf, by ſhowing, that what he advances is merely negative, and that an omiſſion of the Poet on this head would not imply that Cybele was unknown at Troy? No—we ſay plainly, at once, ſhe was unknown there in that age; and that all Mr. B.'s quotations, which are very numerous, and doubtleſs very learned, prove neither more or leſs than that Cybele was wor-

* The Gate of the Sun, or of the ſovereign Sun.

† We have not Stephanus at hand to refer to, but in Mr. B.'s own quotation he certainly does not call it a *city*. See Diſſert.

ſhipped at Dindyma, &c. &c. at a much later time, when thoſe authors wrote. This was never denied; but the ſuperſtition itſelf, we maintain, was Phrygian, the produce or the worſhip of the greater Phrygia, of what age, we neither know nor enquire. But we maintain that Homer never calls his Trojans by the name of Phrygians. They were not Phrygians; but, as Mr. B. once thought, and ſaid, of the ſame ſtock and origin as the Hellenes. We bind him to his own aſſertion, it was made, when he had no uſe for an oppoſite opinion. The Trojans ſpoke Greek, and their names bear a ſolution by Greek etymology, and their Gods were Greek. This is the thing affirmed by the *Alderman of Abdera** ; a plain, right forward aſſertion, of a plain man, not halting between two contrary ſyſtems, calling the Trojans Hellenes to-day, and to-morrow Phrygians, or perhaps both *at the ſame inſtant*. To ſet this aſide, Mr. B. argues, that Virgil every where ſtyles the Trojans Phryges. Who ever denied this? But this is what Virgil ſhould not have done, had he attended to his maſter, Homer; nor ſhould he have imputed the effeminacy of the Galli to the followers of Æneas; or the dreſs† of his contemporary Phrygians to the Trojans, ſuch as they were in the days of Priam.

We do not refuſe to Virgil the privilege of a poet in uſing theſe circumſtances, if he thought they contributed to the beauty of his poem; we are not contending about the comparative excellence of the two writers, but ſhowing the method of diſtinguiſhing between truth and falſehood. Virgil is inconſiſtent becauſe he deals in fiction; Homer is conſiſtent, becauſe he deals in facts. He paints his men with the manners and character of the age in which he lived, and his Gods according to the received notions of his countrymen. In both inſtances Virgil is deficient; not as a poet, perhaps, but as a painter would be, who neglected the *coſtumi* of the characters he delineated. If therefore he calls the Trojans Phrygians, becauſe the Troad was comprehended in Phrygia minor *in his age*; if he imputes to them the worſhip of Cybele, becauſe it prevailed in that country when he wrote, this is totally foreign to Mr. B.'s argument, who reproaches Homer for giving the Gods of Greece to Troy, and neglecting the native ſuperſtitions

---

* Expoſt. p. 54.

† See the ſpeech of Remulus, lib. ix. 600; and again, lib. xii. 99.

da ſternere corpus
Loricamque manu validâ lacerare revolſam
Semiviri Phrygis, et fœdare in pulvere crines
Vibratos calido ferro, myrrhâque madentes.

of

of the country. Our aſſertion is, that the Trojans were of the ſame ſtock with the Hellenes; that they had, and ought to have, the ſame Gods as the Hellenes; that the Berecynthian Mother is a deity of the greater Phrygia; and that Homer never calls the inhabitants of Troy Phrygians, or thought them Phrygians. In the Catalogue, the Phrygians are diſtinguiſhed as the allies of Troy.

Φόρκυς ἂυ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
Τηλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.
B. 370.

upon which the Scholiaſt remarks, ὁ Ποιητὴς διαχέλλει Φρύγας καὶ Τρῶας, οἱ νεώτεροι δὲ συγχέουσι τὴν Φρυγίαν καὶ τὴν Τρωάδα. *Homer diſtinguiſhes the Phrygians and Trojans, but more modern writers confound them.* For the ſituation of Aſcania, we refer Mr. B. to Strabo*. It was not in the Troad, nor were the inhabitants of the greater Phrygia of the ſame ſtock with the Trojans or Hellenes; they had a different language† and a different religion; they made part of that mixed multitude which Homer more than once marks as ſpeaking a language diſtinct from that of Troy (a circumſtance which Mr. B. does not feel as hiſtorical rather than poetical) and they are conſidered in every paſſage, where the name of Phrygia occurs, as a ſeparate people. We refer Mr. B. to r. 185, where they are the head of a confederacy of Aſia Minor, aſſembled at the Sangarius to oppoſe a Scythian invaſion; and to Ω. 544, where Phrygia is as evidently the boundary of the Trojan kingdom on one ſide, as Leſbos is on the other. We are ready to allow any confuſion of the two Phrygias which Mr. B. chooſes to aſſume in a later age, or any extenſion of the worſhip of Cybele he may pleaſe to wiſh; we allow likewiſe this worſhip to be as old as he can be deſirous to fix it; older than Troy, but not Trojan. We agree moſt cordially with Mr. B.'s firſt aſſertion, that the Trojans were of the ſame family with the Hellenes, that they had the ſame Gods, and the ſame language, and conſequently, that if Homer had given them the religion of Phrygia, he would have been inconſiſtent with himſelf. This is our concluſion; and Mr. B. that he might not be forced into an abſurdity, was forced to alter his own opinion, and to aſſume a new one, before he could conſtruct a new objection to the Iliad.

* See Strabo, lib. xii. 564; xiv. 681.

† Neither Phorcus or Aſcanius have a Greek etymology, properly ſpeaking, like the Trojan names.

If the Gods of Homer had been a fiction of his own imagination, if they had been a fiction contrived for the machinery of his poem, they would have had the ſame fluctuation as thoſe of other Poets, who have adopted ſimilar fictions for the decoration of their works, or for the execution of thoſe offices, or diſentangling thoſe knots, which the Poet could not effect without their aſſiſtance. But if they were really the Gods of Homer's age and country, if he took them as he found them, and painted them ſuch as his countrymen believed them to be, they ought to appear under the very form in which they exiſt in his poems. This is the ſort of veracity required in ſuch a caſe, not to make the ſuperſtition true, but to make it conſonant, in all its parts, to the conceived notions of the age and country. If ſuch it be, it affords ſupport to hiſtorical truth. The Poet painted as he ſaw, and this is the picture of his countrymen; which is not the caſe with Virgil, or many other poets. Could this have happened, if he had travelled into Egypt? Could his whole ſyſtem have been ſo genuine and original, if he had heard Anubis bark, or Memnon ſing? If it were ſo, Homer muſt be the only Greek who ever eſcaped the tinge, or the contagion* of that country. Herodotus, Thales, Pythagoras, Plato*, and Eudoxus, all brought home ſomething Egyptian in their notions; and if nothing of this kind occurs in the works of Homer, ſuch was the nature of his obſervation, and ſuch his power of deſcription, that we muſt conclude, if he did not deſcribe, neither did he ſee the country, or its ſuperſtition, or learn its habits, manners, mythology, or traditions. The abſence of his Gods from Olympus, and their viſit to Æthiopia, has indeed been referred to the cuſtom at Memphis, of tranſporting the Gods acroſs the Nile for twelve days, during which time Egypt was ſaid to be without Gods; but this cuſtom is unnoticed by Herodotus, and recorded firſt, if we miſtake not, by Diodorus. It might, if the connection is inſiſted on, be attributed to the common ſtock of ſuperſtition, which paſſed into Greece originally, and without the knowledge of its origin, remaining among the Greeks; or its relation to Egypt might have been remarked only by the ſcholiaſts and grammarians in the ſchool of Alexandria, antecedent to Diodorus; whatever its connection may be, it cannot be an evidence that Homer muſt have been in Egypt, or derived his knowledge of it rather from inſpection than tradition. Many of the Greeks, it is true, thought the contrary; they had been uſed to conſider Egypt as the ſeat of

* Strabo, lib. xvii. p. 806.

learning,

learning, and many of their philoſophers had viſited it, for the purpoſe of enquiry and inſtruction; this naturally made his countrymen adorn Homer with this accompliſhment alſo, as if his ſapience could not be complete unleſs he were learned in all the learning of the Egyptians; but if Strabo believed this, it was denied by Eratoſthenes, who was an inhabitant of Egypt.

That this reaſoning ſhould appear concluſive to Mr. Bryant, we have not the preſumption to hope. He will call for proofs, though he knows that we can only have probabilities to offer; as ſuch, we propoſe them to thoſe who are without predilection to any ſyſtem or hypotheſis, and open to ſuch evidence as remains: from this evidence we conclude that Homer never was in Egypt, and that he derived neither his mythology, nor the ſubject of his poem, from that country.

It is the intention of the writer of this article, to reſume this ſubject at a future opportunity, and proſecute the enquiry upon the internal evidence of the Iliad, in regard to its hiſtory, chronology, and geography; but he pledges himſelf to no ſuch taſk, ſo long as the charge of aſſaſſination ſtands unretracted on the page of the Expoſtulation. The controverſy would have been a pleaſure, if it could have been conducted on terms of liberality; but we are not bound to acknowledge arrogance for expoſtulation, or admit invective for argument.

A very few words from the gentleman ſo ſolemnly addreſſed, though not named, at the cloſe of Mr. Bryant's Expoſtulation, will conclude the preſent article.

On the general queſtion, he thinks preciſely with the very valuable friend who undertook the review for him; and he conceives that he could add ſeveral cogent arguments from the conduct of Homer, as to his omiſſions, and particularly in the abrupt cloſe of his Iliad, to prove that he muſt have known the general outlines of his ſtory to be matter of univerſal notoriety when he wrote; and that what he choſe to omit, of the regular hiſtory, every reader or hearer could at once ſupply. But if, on a topic of a literary nature, a gentleman and a ſcholar, of high and unblemiſhed character, may not be implicitly truſted to argue with another of a ſimilar deſcription, there muſt be an end of literary journals. No man can poſſibly enter into the minutiæ of every queſtion. There is enough for many to perform, and when the work is once diſtributed, it muſt alſo, in ſome inſtances, be confided.

With this remark, obvious to every conſiderate man, he therefore concludes; profeſſing very ſincerely for Mr. B. that juſt reſpect and eſtimation, which even his undue anger, and harſhneſs of language, cannot materially diminiſh.

ART.

ART. XII. *Remarks on the Uſes of the Definitive Article, in the Greek Text of the New Teſtament; containing many new Proofs of the Divinity of Chriſt, from Paſſages which are wrongly tranſlated in the common Engliſh Verſion. By Granville Sharp, Eſq. To which is added, a plain matter-of-fact Argument for the Divinity of Chriſt, by the Editor.* 8vo. 52 pp. 1s. 6d. Pennington, at Durham. 1798.

THE firſt twenty pages of this important critical and theological tract appeared in 1797, in the ſecond Faſciculus of the Muſeum Oxonienſe, publiſhed by Mr. Burgeſs*. The remainder, at that time loſt, was promiſed as ſoon as it ſhould be recovered, and is now publiſhed in this tract. We ſhall therefore take occaſion to bring it forward more particularly to notice, and to ſtate with more explicitneſs the nature of the argument it contains.

The deſign of the very eſtimable author, Mr. G. Sharp, is to demonſtrate the Divinity of our Saviour, by ſhowing that, in ſeveral paſſages of the New Teſtament, tranſlated as they ought to be, according to ſtrict grammatical analogy, that article of our faith is expreſsly and poſitively aſſerted; though that aſſertion has, in our common Verſion, diſappeared for want of a correct rendering of the original. The ſix rules laid down for this purpoſe, the accuracy of which is proved in various ways, and particularly by the conduct of our tranſlators on other occaſions, we extracted at large in our notice of the Muſeum Oxonienſe; but we ſhall now recur to them, becauſe, in the Table of Contents here prefixed, we obſerve ſuch an abſtract of them, and of the examples, as to a ſcholar almoſt ſufficiently explains the whole argument, its force, and application. The firſt rule is moſt important, being more extenſive in its application than the reſt; to this therefore we particularly call the reader's attention. It is thus ſtated in the Table of Contents, more briefly, but perhaps more clearly than in the body of the work.

"RULE I.

When two perſonal nouns of the ſame caſe are connected by the copulative καὶ, *if the former has the definitive article, and the latter has not, they both relate to the ſame perſon.*"

The moſt important examples then follow, which are eight in number.

---

* Brit. Crit. vol. x, p. 538.

1. Ὁ Θεος και πατηρ κυριε ἡμων. 2 Cor. i, 3.
2. Τῳ Θεῳ και πατρι. 1 Cor. xv, 24.

These examples are properly rendered, in the received tranſlation, and according to the preceding rule;

1. The God and Father of our Lord.
2. To God, *even* the Father.

The word *even* is here inſerted by the tranſlators, to ſhow more preciſely, in the Engliſh idiom, the intended identity of the perſon. The remaining ſix examples, tranſlated with the proper analogy to theſe, produce the preciſe declarations of our Saviour's divinity, to which we above alluded.

3. Εν τῃ βασιλειᾳ τυ Χριϛυ και Θευ. Eph. v, 5.

Common Verſion.

In the Kingdom of Chriſt and of God.

Corrected Verſion.

In the Kingdom of Chriſt, *even* of God.

4. Καἱα χαριν τυ Θευ ἡμων και κυριυ Ιησυ Χριϛυ. 2 Theſſ. i, 12.

Common Verſion.

According to the grace of our God, and the Lord Jeſus Chriſt.

Corrected Verſion.

According to the grace of Jeſus Chriſt, *our God and Lord.*

5. Ενωπιον τυ Θευ και Ιησυ Χριϛυ. 1 Tim. v, 21.

Common Verſion.

Before God, and the Lord Jeſus Chriſt.

Corrected Verſion.

Before Jeſus Chriſt, *the God and Lord*; or, *our* God and Lord.
(For the definitive Article has ſometimes the power of a poſſeſſive Pronoun.)

6. Επιφανειαν της δοξης τυ μεγαλυ Θευ και σωτηρος ἡμων Ιησυ Χριϛυ. Titus ii, 13.

Common Verſion.

The glorious appearing of the great God and our Saviour Jeſus Chriſt.

Corrected Verſion.

The glorious appearing *of our great God and Saviour Jeſus Chriſt.*

7. Εν δικαιοσυνῃ τυ Θευ ἡμων και σωτηρος Ιησυ Χριϛυ. 2 Pet. i, 1.

Common Verſion.

Through the righteouſneſs of God, and of our Saviour, Jeſus Chriſt.

Corrected Verſion.

Through the righteouſneſs of Jeſus Chriſt, *our God and Saviour.*

On which paſſage it is well worthy of remark, that in the Verſions of Wiclif, Coverdale, Mathews, Cranmer, in the Biſhops' Bible, the Geneva and Rhemiſh Bibles; and by Doddridge, Weſtley, Scattergood, and Purver, theſe words are actually

tually tranſlated, "of our God and Saviour Jeſus Chriſt:" which, ſays Mr. Sharp, very juſtly, "is altogether a noble teſtimony, of both ancient and modern times, againſt the *Socinian impiety*." P. 34.

Και τον μονον δεσποτην Θεον και Κυριον ἡμων Ιησουν Χριστον αρνουμενοι, Jude iv.

Common Verſion.

And denying the only Lord God, and our Lord Jeſus Chriſt.

Corrected Verſion.

And denying our only *Maſter, God, and Lord, Jeſus Chriſt.*

We have thus a teſtimony, certainly by no means to be ſlighted, in favour of the ancient faith of Chriſtians, and directly in point againſt the Unitarians. We have propoſed it in the diſtincteſt manner, that the force of it may be fully ſeen, and that it may be duly weighed by all who are capable of forming a ſound judgment on the ſubject. Mr. G. Sharp has ſpared no pains in examining all the paſſages with the Alexandrine and other manuſcripts, but ſtill the reſult remains, under all ſuppoſitions, of the ſame aſpect. The examples here cited are by no means all that have the ſame tendency, but they are the moſt remarkable: and the remaining rules appear no leſs ſolid than the firſt. It ſhould be obſerved alſo, that, in ſeveral inſtances, more than we have mentioned, the Verſion recommended by Mr. G. S. has the ſanction of ſeveral early tranſlators and commentators.

We ſhall inſert a ſhort ſpecimen of the mode of annotation employed in the ſecond part of this tract.

"EXAMPLE VII.

TIT. ii. 13.

—Προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης ΤΟΥ μεγαλου ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ἡμων ΙΗΣΟΥ ΧΡΙΣΤΟΥ.

"The preſent verſion of theſe words, in the Engliſh Teſtament, is —"Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt." This text (though the next in order, according to the uſual mode of arranging the books of the New Teſtament) has already been produced as the ſecond example in the preceding letter. I have ſince however examined the Alexandrian MS. and find that it agrees exactly with the above citation of this text, except that a point has been added in the MS. after the word Θεου or Θυ· On which it is neceſſary to obſerve, that the ſame remarks are obviouſly applicable to this ſuperfluous and abſurd addition of the point, or *period*, that I have made on the texts, II. Theſ. i. 12. and II. Tim. iv. 1. in the fourth and ſixth examples of this tract. For as the proper effect and purpoſes of *periods* is to ſeparate words into *diſtinct ſentences*, it is obvious that the words, which follow the ſuppoſitious period in this text, are incapable of [illegible] grammatical conſtruction without

without reference to the preceding words, connected by the *copulative*; and therefore the *note* of *ſeparation* (a period) cannot poſſibly have been intended by the inſpired writer. This teſtimony therefore of the ſacred text, in favour of the neceſſary doctrine of our Lord's *divine nature*, ought not to be withheld from the mere Engliſh reader.

"I am perſuaded, that our modern Socinians would not have made ſo much clamour about *the neceſſity of a new tranſlation*, had they been aware that a more cloſe and literal rendering of the original text (even in paſſages which had eſcaped their calumnious charges of *corruption*, and their arrogant attempts at imaginary *correction*) muſt neceſſarily cut up their favourite ſyſtem by the roots.

"The text in queſtion, if the truth of the original be duly regarded, muſt inevitably be rendered, "*Expecting the bleſſed hope and appearance of the glory of our great God and Saviour Jeſus Chriſt.*" P. 32.

The part ſubjoined to Mr. G. Sharp's remarks by the learned Editor, entitled "A plain matter-of-fact Argument," &c. turns on this circumſtance, that our Saviour was actually condemned to death by the Jews for blaſphemy, in aſſerting his own Godhead, and that, inſtead of denying the circumſtance, he confirmed it, and ſealed his teſtimony with his blood. It is thrown into the form of queſtion and anſwer, in order to be uſed in catechetical inſtruction; and is drawn up with great preciſion, clearneſs, and cogency of reaſon.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Carmen Seculare for the Year* 1800. *By Henry James Pye, Poet Laureat.*

We have had frequent occaſion to praiſe the claſſical taſte, and elegant effuſions of the Poet Laureat. The preſent production will be very far from diminiſhing his pretenſions to poetic fame. It is always chaſte, often animated, and in ſome parts ſuperior, we think, to any thing that we have ſeen from the ſame pen.

The object of the Poem is to deſignate the progreſs of Britiſh glory.

Lo, burſting from its ſcanty ſource,
Flows thro' the lowly mead the rippling ſtream;
No harveſts in its waters gleam,
No ſwelling canvaſs marks its courſe;

But as it winds amid the hills,
A thouſand congregated rills
Pour in its bed from ev'ry ſide,
And ſwell the undulating tide;
Till the charm'd eye, th' expanding deep explores,
While Commerce loads its wave, and plenty crowns its ſhores.

So thro' the ſilent lapſe of time,
By Glory's ceaſeleſs currents led,
Has Britain's pow'r increaſing ſpread,
And roll'd its plenteous waves to ev'ry clime;
Mightier in each ſucceeding age,
She lives thro' Fame's recording page:
From her ſcyth'd cars that wide deſtruction hurl'd,
On the proud maſter of a ſubject world;
To her bold fleets that o'er the azure main,
Teach earth's remoteſt ſhores to bleſs her George's reign.

The following alluſion to the Union between Scotland and England, is highly poetical.

Not great in arms alone, a wreath more fair
Than ever Conqueſt knew to wear;
For ever verdant, and for ever young,
Of Peace and Love domeſtic ſprung,
To Concord ſacred, and from Carnage free,
Shall crown her bleſt her proudeſt victory.
What time ſhe taught the guardian wave that roars,
A native rampart round her ſtormy ſhores,
To claſp for ever in its fond embrace
The ſiſter nations of Britannia's race,
Ocean's ſtern regent ſtarting from his tide
The realms which God has join'd ſhall never man divide.

The Poem concludes thus;

Sire of the Winter drear,
Who lead'ſt the months in circling dance along,
May Peace and Concord claim the votive ſong,
That chaunts the glories of the riſing year;
For Albion longs around her generous brow
To bind the Olive's ſober bough,
Though unappall'd, her laurell'd front defies
The fiery blaſt that flaſhes through the ſkies.—
Wooing, O Peace! thy halcyon ray,
Ready ſhe ſtands for war, nor ſhuns the enſanguined fray,
But on Ierne's kindred ſky
She caſts Affection's fondeſt eye.
O! as the era paſt ſaw Anna join
Each warrior nation of Britannia's line,
So may the auſpicious hours that now aſcend,
The ſiſter iſles in ceaſeleſs Union blend—
While Ocean's guardian arms around them thrown,
Form to the coaſts an adamantine zone;

There, proudly riſing o'er the circling main,
Lord of the waves, their patriot King ſhall reign;
And fam'd through ev'ry clime from pole to pole,
Long as the unfailing ſtream of Time ſhall roll,
Religion, Virtue, Glory, ſhall adorn
The illuſtrious age of George, the Monarch Briton born!

We ſhall take no notice of the Preface, in which Mr. Pye, in temperate and manly language, juſtifies his own opinion with reſpect to the Century. We are highly pleaſed with his Poem; and we have not the ſmalleſt doubt but that our readers will be the ſame.

ART. 14. *The Epiphany, a Seatonian Prize-Poem. By William Bolland, M. A. of Trinity College, Cambridge.* 4to. 18 pp. 1s. 6d. Rivingtons. 1799.

After an apology, rather unneceſſary, to the Sun, Moon, and Stars, for not celebrating them, the poet comes to his proper ſubject, the miraculous ſtar which appeared at our Saviour's birth.

That wond'rous ſtar that in the eaſtern ſky
Majeſtic riſing, to Judea's land
Trac'd its illumin'd path to mark the clime
From whence, as erſt by holy Prophets told,
To Iſrael ſhould a mighty Prince be born,
The King and Saviour of a fall'n race.

The author then proceeds with increaſed animation.

O Thou! pure eſſence of ethereal light,
Thou Morning Star of Immortality!
How ſhall I tell the bleſſings which thy rays
Diffuſed on mortals? At thy riſing roſe
The Sun of Mercy, and to man unbarr'd
The cryſtal portals of Eternal Day.

The Poem is not without faults, but they are ſuch as ſeem to ariſe rather from want of experience in writing than from defect of genius, and we are willing to encourage rather than depreſs a writer of that ſtamp.

ART. 15. *The Rape of the Faro-Bank, an Heroi-comical Poem. In Eight Cantos.* 8vo. 118 pp. 2s. 6d. Barnes.

The author of this long Poem, containing more than two thouſand three hundred and ſixty lines, mentions that he is too deeply engaged in other buſineſs to overlook its publication. He ſhould remember that Pope in becoming a poet,

——— left no calling for that idle trade;

and he will find, we conceive, that without leaving his other occupations, and giving more care and attention to the art, which perhaps may not be worth his while, he will never atchieve the name of poet.

DRAMATIC.

ART. 16. *Edmond; Orphan of the Caſtle, a Tragedy, in Five Acts. Founded on the "Old Engliſh Baron," a Gothic Story.* 8vo. 71 pp. 2s. Faulder. 1799.

The romance on which this Tragedy is founded, is well-known for its good ſtyle and intereſting conduct, and has given deſerved credit to the author, Clara Reeve. Very different is the character which muſt be aſſigned to the drama, which no one but a reviewer could, we think, have laboured through. The following ſoliloquy of a murderer, may ſerve as a ſpecimen of the ſtyle and language.

"*Lord Walter.*

Hence thought!
Let Lovel's grandeur ſhine without controul;
Old prieſts and women babble over conſcience!
The man poſſeſs'd of wealth and num'rous honours,
Hath nought to do with intellectual fears——
What ho! who waits! an holiday proclaim—
—An holy day——a day deſign'd for mirth? 'tis wrong——
All pious men by faſting and loud prayer
Obſerve it:—but I,——away obtruſive cant,
I'll to my pleaſures! my ſlaves attend
And yielding beauty calls!—joys ne'er to cloy!—
Except indeed old age obtrude—and then——
Death—horrors concommitant harrow the ſoul!—
——Health, wealth and beauty revels in my blood,
What then with death have I to do, I aſk?——
——And yet too ſure I've had to do with death!—
——What ho! muſic for my wounded ſpirits!
The ſparkling goblet fill—'twill rack the ſpleen—
—The ſpleen! who hath the ſpleen? are good men then
Tortur'd by fancied ills—or is't the mind? again—
Curſe on my ſlaves, why, wherefore come you not,
Your lord and maſter never lives alone,
Come joy with pleaſure and poſſeſs my heart!
(Enter male and female Attendants with muſic and wine.)
Bring me the cheering cup *(drinks)* th' enliv'ning power
Chaſes all ſorrow—aye and all remorſe—
—Remorſe! again the cup *(drinks)* Oh! ling'ring pain
That galleth thus my ſoul—again the cup! *(ſoft muſic,)*
(he daſhes the cup from him in a rage)
Curſe on your ſtrings, who thus in tardy movements
Vib'rate to your lingering finger's touch!
I'd muſic hear concordant to my mind,
Your rapid, vacant, wild, and jarring notes,
Dinning my ears, drowing obtruſive thoughts,
Which riſe eternally againſt my peace!" P. 52.

This extract will ſurely render any detail of the plot, or further character of the drama needleſs. Peace be to its manes!

ART. 17. *The East-Indian. A Comedy. Tranſlated from the German of Auguſtus Von Kotzebue. By A. Thomſon, Author of Whiſt, &c.* 8vo. 94 pp. 2s. Longman and Rees. 1799.

The plot of this Comedy (ſo far as it can be termed a plot) is, in ſubſtance, as follows: a depoſed Nabob, of Myſore, having eſcaped in an Engliſh veſſel from the purſuit of his rebellious and ſucceſsful brother, reſides with his daughter, and a faithful domeſtic, at a ſea-port town in England, and happens to lodge in the ſame houſe with an old Baronet (who had failed in trade) his wife, and daughter. As he has brought away a part of his treaſures, he purchaſes land in the neighbourhood, and his wife and moſt of his children having been maſſacred in India, he offers to marry the Baronet's daughter; who, as he is known to be rich (though his quality is unknown) conſents, for her father's ſake, although ſhe has formed an attachment to a young Indian, a friend of one of her brothers, but at that time abſent on a ſea voyage. Before the marriage is concluded, the young Indian returns, and proves to be a ſon of the Nabob, who had eſcaped unknown to his father. The lady being left to her own choice, of courſe prefers the younger lover; and the Nabob's daughter (who had conſented to marry a very ſtupid and low-minded ſon of the Baronet) changes alſo her determination, and is united to the brother of her intended huſband, a much worthier character. This is the outline of the play; which is filled up with as dull and ill-contrived a ſeries of dialogues as we ever had the misfortune to peruſe. Moſt of the characters are Engliſh, or rather are meant to be ſo; but in manners and ſtyle of converſation, they have ſcarcely more reſemblance to Engliſhmen than to Turks or Hottentots. The Eaſt-Indians are liberal of their money, and talk about Brama, but have little elſe of Eaſt-Indian manners or characters. Of wit or humour there is not a ſpark, unleſs the cries of an old gouty man, whoſe toes are frequently trodden upon, can be conſidered as ſuch. We ſee, however, amidſt the dullneſs and abſurdities of this farrago, ſome traits of German illuminiſm; for indifference to all religions, and to the Chriſtian in particular, is inculcated in two or three paſſages, and care is taken to repreſent the worſt character in the piece as the moſt religious. In ſhort, this play (though it bears the name of Kotzebue) is, in our opinion, in every part except the denouement, beneath criticiſm. If the public are not already ſickened of German dramas, let them peruſe this, if they can. We ſhould ſuppoſe the tranſlation to be very literal, for ſome of the expreſſions are ſcarcely Engliſh.

ART. 18. *Feudal Times; or, the Banquet Gallery. A Drama. In Two Acts. Firſt repreſented at the Theatre Royal, Drury-Lane, on Saturday, January* 19, 1799. *Written by George Colman the Younger.* 8vo. 55 pp. 1s. 6d. Cadell and Davies.

"He who hopes," ſays Mr. Colman, in his Advertiſement, "to increaſe his reputation as a writer, by ſketching a mere vehicle for ſing-ſong and ſhow, is a blockhead. He who indites an elaborate criticiſm on ſuch a vehicle, is a blockhead; or he is worſe; a malignant fellow,

fellow, pretending to miſtake a dramatiſt's jerkin for his beſt coat, that he may pick a hole in it."

As we allow the foregoing remark (though expreſſed with ſomewhat of the flippancy characteriſtic of this author) to be perfectly juſt, we will only ſay this piece ſeems well calculated to anſwer the avowed purpoſe of the writer. It is indeed inferior, in moſt reſpects, to his former ſucceſsful production, Bluebeard; but no author, even in trifles like theſe, is equally happy at all times.

ART. 19. *Fortune's Frolic: a Farce, in Two Acts; as performed at the Theatres Royal of Covent-Garden and the Hay-Market. Written by John Till Allingham.* 8vo. 32 pp. 1s. Ridgway. 1799.

A Farce of the broadeſt kind, with all the abſurdity of O'Keeſe, and very little of his humour. We are rather ſurprized that it ſhould ſucceed even on the ſtage. For the cloſet it is totally unfit.

ARABIAN TALE.

ART. 20. *The Story of Al Raoui, a Tale, from the Arabic.* 12mo. 55 pp. 2s. 6d. Robinſons, &c. 1799.

This beautiful ſpecimen of Engliſh typography, calculated to extend the fame of our preſs on the continent (being ſold at Hamburg, Leipſic, &c.) is a production of the learned amuſements of Mr. Henley, whoſe notes on the tale of Vathek have ſtamped ſo much value on that production. It is taken from a collection of tales, mentioned formerly in the Preface to Vathek. The ſtory is plain and ſimple, but very characteriſtic of Oriental notions and manners; and ſubjoined are ſome original verſes, by the tranſlator, of much elegance and merit. The tale is given in Engliſh and in German.

MEDICINE.

ART. 21. *Obſervations on the medical Effects of Compreſſion by the Tourniquet. By George Kellie, Surgeon in his Majeſty's Navy.* 8vo. 114 pp. 2s. Johnſon. 1797.

The author of this tract having been informed by the pilot to the Iris, that he had ſeen the cold fit in intermittents ſtopped by bandages applied around the arms and thighs of the patients, ſo tight as to interrupt the circulation, and that the ſubſequent hot fits were thence rendered more mild and tractable, was induced to try the effect of the remedy on a patient, then under cure for a tertian fever. Accordingly, on the acceſſion of the cold fit, he applied two tourniquets, one round the arm, the other on the thigh of the oppoſite ſide of the patient. "In the ſpace of two minutes," he ſays, "the ſhaking and other ſymptoms of the cold ſtage entirely ceaſed; a mild hot ſtage was immediately induced, and the man found himſelf quite relieved; the ſe-

vere

vere pain acroſs his loins, of which he had complained, having alſo vaniſhed." P. 4. The tourniquets were applied a ſecond, and a third time, on this patient, with ſimilar ſucceſs. The further recurrence of the diſeaſe was prevented by exhibiting the bark, the intervals for giving which were increaſed by the proceſs we have been deſcribing. The tourniquets were uſed again on another patient a few months after, with the ſame advantage.

New opportunities occurring, for making further experiments, on the ſtation where the author was then placed, he wrote to Mr. Veitch, one of the ſurgeons to the Union hoſpital ſhip, and to others of his medical friends, deſiring their aſſiſtance, in proſecuting the inquiry. The account received from Mr. Veitch, although not particular, as to the number of his experiments, or the ſtate of the patients on whom they were made, agrees in their having been attended with ſimilar effects. "In every caſe," he ſays, "in which he applied the tourniquets, the cold ſtage was put a ſtop to, within three minutes after their application; and although the hot fit was never intirely prevented, yet he always obſerved, that the whole paroxyſm was much ſhorter in duration, and every ſymptom of the hot ſtage milder." P. 10.

From the ſucceſs attending theſe experiments, the author was induced to try the effect of compreſſing the arteries in rheumatiſm, hæmicrania, and various other febrile complaints. The caſes are given in detail, from which the author draws the following concluſions:

1. "That compreſſion by the tourniquet, in the incipient ſtages of pyrexia, will ſometimes, like emetics, prevent the further progreſs of the diſeaſe.

2. "That in other, and more advanced ſtages of pyrexia, compreſſion may be employed, to moderate the ſymptoms, and reduce the frequency of the pulſe.

3. "That when employed in acute rheumatiſms, the vigour of the circulation, heat, and pains, are for a few minutes increaſed.

4. "But that within five to fifteen minutes, the pains are totally removed; in fifteen or twenty minutes, the heat diminiſhes, and the pulſe decreaſes in velocity.

5. "That on reſtoring the circulation, the pulſe becomes ſtill ſlower, and the temperature leſs.

6. "That if the compreſſion be continued half an hour or longer, drowſineſs, vertigo, anxiety, and tendency to deliquium, are induced; but that though theſe effects are to be avoided, in the cold ſtage of intermittents, in the incipient ſtages of pyrexia, and in all caſes of arterial debility, they yet appear ſerviceable in acute rheumatiſms, and in all caſes where the inflammatory diatheſis exiſts."

Having ſtated theſe concluſions, in the words of the author, we think it proper to obſerve, that it does not appear that Mr. Veitch thought the advantages gained by compreſſing the arteries in intermittents, ſo conſiderable as to induce him to continue the practice, no further communication being given from him on the ſubject, although five years had elapſed ſince he made the experiments here noticed; neither do we find, that any of the other gentlemen, to whom the author ſays he communicated his ideas, and whoſe aſſiſtance he deſired, have availed themſelves of the diſcovery. The ſubject is however curious,

and

and as the experiments may be profecuted without injury to the ſick, we thought the abſtract we have given might not be unacceptable to the public.

The author's account of the firſt experiments, we ſhould add, was given in the Medical Commentaries for the year 1794, and the pamphlet before us, which was by ſome accident overlooked at the time, was publiſhed in the year 1797.

ART. 22. *Experiments with the Metallic Tractors in Copenhagen and England, demonſtrating the Efficacy of the metallic Practice in a Variety of Complaints, both upon the human Body and on Horſes, by medical and other reſpectable Characters. Edited by Benjamin Douglas Perkins. A. M. Son of the Diſcoverer.* 8vo. 355 pp. 5s. Johnſon. 1799.

In our Review for April laſt, we gave an account of experiments with the metallic tractors, in which they were ſaid to have been ſucceſsful in removing a variety of complaints. The editor has here added a great number of caſes, wherein the application of his inſtruments was ſaid to be equally efficacious. Some of theſe caſes, as we obſerved of the former collection, are given by perſons, who, at the leaſt, we may be aſſured, have no intention to deceive. That any combination of metals, applied to the ſurface of the body, as the tractors are uſed, can produce ſuch effects as they are repreſented to have occaſioned, is beyond our ability to account for, or our power to believe. To time muſt be left the ſolution of the ænigma.

DIVINITY.

ART. 23. *God our ſure Defence and Refuge. A Sermon, preached at Weſt Tilbury, Eſſex, Nov. 29, 1798, the Day appointed by Royal Authority for a General Thankſgiving to Almighty God, for the late glorious Victory obtained by his Majeſty's Ships of War, under the Command of Rear-Admiral Lord Nelſon of the Nile, over the French Fleet; and for other recent and ſignal Interpoſitions of God's good Providence in Favour of theſe Kingdoms. By the Rev. Sir Adam Gordon, Bart, M. A. Rector of Weſt Tilbury, Eſſex, and Prebendary of Briſtol.* 8vo. 23 pp. 1s. Stockdale. 1798.

The preacher firſt carries back the attention of his hearers to the preceding ſtate of alarm and deſpondency, and then he enumerates "the ſucceſſive and moſt wonderful deliverances we have experienced at the hands of Him who ruleth in heaven and on earth;" (p. 5) and juſtly infers, that "it remains naturally with us all, to unite in every means which, inſtrumentally (under the direction of Divine Providence) will powerfully attend to aſſure repeated victories." P. 17. From a variety of pious remarks, and wholeſome admonitions, we ſelect the following, as ſpecimens of this uſeful diſcourſe. "It cannot fail to cheer the heart of every Chriſtian (viewing, as we do, ſuch ſad deſertion of God's laws around us) to find even hardy warriors ſetting the example of religious dependance and pious praiſe." P. 14. "There cannot be a doubt, from the effect even of thoſe reſources that have been obtained,

tained, both from legal aſſeſſment and free gift, that if many were more liberal, or even conſcientious in their juſt ſhare of patriotic aid, in proportion to their actual property, and the conſequent benefit they in common receive by the wiſe plans of government, and the brave exertions of their loyal fellow-ſubjects, it would moſt wonderfully ſtrengthen the common cauſe; ſtrike ſtill more terror *in* the inſolent enemy, and accelerate that peace ſo deſirable to all good minds, and which many are ſo unreaſonably loud in calling for, while they ſhamefully, and inconſiſtently, withhold the moſt likely means of making it both ſpeedy and honourable, by declining a noble and generous unanimity for the general good." P. 18. "It ſtrikes me then, as a true lover of my country, that there is a folly, a meanneſs, and wickedneſs, demonſtrable in the perverſe conduct of too many, who have conſiderable property." Ib. "It is to be feared, that many have trifled even with ſo ſacred a declaration as public *oath*, to ſave a ſhare of tribute, which their oſtenſible mode of living abundantly decides they were enabled, and ought to have contributed to the exigencies of the ſtate." Ib.

ART. 24. *The Excellency of the Church of England, and the Unreaſonableneſs of Separation from it. A Sermon, preached in the Pariſh-Church of Enford, Wilts, on Sunday, July* 29, 1798. *By John Prince, A. B. Vicar of the Pariſh. To which is prefixed, an Addreſs to the Pariſhioners.* 8vo. 31 pp. Rivingtons. 1798.

The author calls this a "plain diſcourſe, which claims no other merit than that of a good intention." P. vi. He profeſſes not "to enter into an elaborate defence of the doctrines or worſhip of our apoſtolical church, or to obviate the objections which are uſually urged to juſtify a ſeparation from it;" (ib.) but only "to ſhow its excellence, and the unreaſonableneſs, not to ſay ſinfulneſs, of ſeparating from it." Ib. We find this purpoſe executed in a very ſatisfactory manner; and we entirely concur with the preacher, when he aſſerts, "that if there be on earth a form of public prayer, adapted, as nearly as any general form can be, to almoſt "all ſorts and conditions of men," of which every congregation muſt of neceſſity be compoſed;—breathing a ſpirit of true piety;—ſublime in its ſentiments, yet ſimple in its diction;—affecting no pompous parade of words, unbeſeeming alike the ſubject of prayer, and the character of dependent creatures, and fallen ſinners;—nor ſinking into indecorous familiarity with the Majeſty of Heaven;—it is ſurely the incomparable Liturgy of the Church of England; which contains devotion at once fervent and rational; in which the repentant ſinner, bowing down before his offended Maker, may confeſs his ſins unto God, and implore pardon and grace; the grateful Chriſtian may pour forth his praiſes and thankſgivings to his Almighty Benefactor; the charitable may intercede with his God and Saviour for all mankind; and in which we may all expreſs every want we feel as men, and every deſire we can entertain as Chriſtians." P. 15. We join with Mr. P. in the tribute of reſpect which he pays to a gentleman of the moſt accompliſhed

manners, inſtructive converſation, and friendly diſpoſition; whoſe affectionate attachment to the Church of England is grounded on a rational conviction of its conformity in doctrine, diſcipline, and worſhip, to the Holy Scriptures, and the primitive Church." P. 16, note. Many of our readers will have anticipated the name of **Peter** Waldo, Eſq. author of ſeveral excellent religious tracts. The following is a highly ſatisfactory, and, we are aſſured, a juſt teſtimony: "I rejoice to ſee perſons in the moſt exalted ſtations employ their time and talents, their fortunes, and the influence of their rank, in promoting the honour of God, the cauſe of Religion, and the preſent and future happineſs of their fellow-creatures. My connection with one of the moſt truly Chriſtian and charitable inſtitutions which this or any age or country can boaſt, enables me to ſay, that there are very many ſuch characters in the higheſt walks of life, who are both an ornament and a bleſſing to the world." P. 17, note.

ART. 25. *The political as well as moral Conſequences reſulting, reſpectively, from religious Education, and its Reverſe; deduced from Hiſtory and Example: with a View of the Principles indiſpenſably neceſſary to be inculcated on the Minds of Youth in theſe Times. By R. B. Nickolls, LL. B. Dean of Middleham.* 8vo. 38 pp. 1s. Rivingtons. 1798.

This diſcourſe was preached three years ago, for the benefit of ſome charity-ſchools in a provincial town; and would have remained in manuſcript, if the urgency of the times had not appeared to the author to juſtify and demand its publication. The preacher ſhows "the wiſdom of providing for the religious inſtruction of young perſons, from the events which have occurred, among the people of God, both in the Jewiſh and the Chriſtian Church." P. 5. He next adverts to the "fact, but lately, and not commonly known, that a ſociety of perſons in this kingdom has been ſome time formed for the purpoſe of diſtributing the poiſon of infidelity in ſmall and numerous tracts, drawn up in a popular ſtyle, and ſuited to the capacity of the lower orders among us, with the deſign of deſtroying the influence of religion on their minds, and effecting an overthrow of our conſtitution in church and ſtate;" (p. 28) and urges his hearers to "defeat the impious and miſchievous project; eſpecially by inſiſting, in all religious inſtruction of the younger poor, upon the great and cardinal points of the Chriſtian Faith." P. 29. Laſtly, he inculcates the "more than common importance at this critical and awful period, alarming beyond any that have gone before us, that the riſing generation be taught the true ground of all their duties, religious, moral, civil; that they are all alike founded on *the Will of God*, and bound, all of them equally bound upon us with eternal ſanctions." P. 31. Under this head, he briefly ſhows the falſeneſs, and traces the neceſſary conſequences, of the principle, "that government is founded in a ſocial compact, and on the will of the people;" (p. 32) but juſtly admits, that "the modification of the *forms* of government, ſo often confounded with its *principle*, is another conſideration, diſtinct from its origin and foundation; and, like the government of private families and the rules of domeſtic life, may vary according to the mutual convenience

venience of the parties concerned in a common interest; but still all must be conducted agreeably to the Will and Law of God." P. 37. This is a judicious and very seasonable discourse.

ART. 26. *The Duty of striving for the Faith of the Gospel. A Sermon, preached in the Cathedral Church of St. Paul, before the Right Honourable the Lord Mayor, the Judges, the Aldermen, Serjeants at Law, Sheriffs, and City Officers, on Sunday, the Twenty-sixth of May, 1799; being the First Sunday in Trinity Term. By Thomas Bowen, M. A. Chaplain to Bridewell Hospital, and Minister of Bridewell Precinct. Chaplain to the Right Honourable the Lord Mayor.* 4to. 22 pp. 1s. Rivingtons. 1799.

Mr. Bowen's discourses on public occasions, several of which have passed under our inspection, are remarkably appropriate and judicious; displaying great attention to the circumstances of the present times, and inculcating such instructions as they especially demand. This discourse, on Phillippians i. 27, 28, sets forth the excellency of that faith, for which we are required to strive; contrasting its doctrines, its laws, and its effects upon human manners, with heathen principles and practices.

The exhortation in the latter clause of the text, "in nothing terrified by your enemies," is thus seasonably enforced: "This caution of the Apostle, worthy the acute penetration of his mind, demands our especial attention; for, to terrify and intimidate, was ever the subtle policy of the adversaries of Christ. If we are compelled to defend our religion and our government by the cruel means of war, the crafty Infidel endeavours to check and alarm the infirm Christian, by reproaching him with a departure from the principles of his religion. If, in the open field of controversy, the profligate disseminator of corrupt opinions receives the chastisement which he merits, this species of warfare is instantly discouraged, by sarcastic reflections upon Christian meekness and Christian forbearance. Our adversaries, both in literature and in war, would disarm, that they may crush us. To increase the effect of artful insinuations, they add the terror of more alarming threats. From the towering serpent, who shed his poison into the mind of corrupted France, to the meanest reptile which spits its venom from our own presses, the downfal of government and of religion is the constant and the common cry. That, with the power, they would put their menaces in execution, who can doubt, that turns to that wretched land, which has been torn and tortured by the operations of the new philosophy? Toleration was indeed a word ever in the mouths of philosophers; but, when they had obtained a predominant ascendancy, and it became their turn to practise the virtue which they had so artfully extolled, they exercised the most cruel and savage persecution that was ever witnessed in the Christian world."

ART. 27. *The Sacrament of the Lord's Supper, a Feaſt upon a Sacrifice. A Sermon, preached in the Pariſh-Church of St. Lawrence, Jewry, before the Right Hon. the Lord Mayor, the Aldermen, Sheriffs, the Common-Council of the City of London, on Sunday, the 6th of January, 1799, being the Day appointed for adminiſtering the Holy Communion to the Members of the Corporation. By Thomas Bowen, M.A. Chaplain of Bridewell Hoſpital, and Miniſter of Bridewell Precinct. Chaplain to the Right Hon. the Lord Mayor.* 4to. 25 pp. 1s. Rivingtons, &c. 1799.

The preacher propoſes to fix the attention of his hearers upon the Sacrifice which has put away ſin; and to explain the nature of the Feaſt, which was inſtituted as a perpetual memorial of it. He firſt proves, that the death of Chriſt was a ſacrifice, and then he ſhows, that the holy Euchariſt, conſidered in a ſpiritual view, is a feaſt upon a ſacrifice, bearing analogy to the ancient ſacramental feaſts. Though we do not find, in this diſcourſe, any material additions to the arguments of other divines on this queſtion; yet we find them briefly and perſpicuouſly ſtated, and concluded by this uſeful peroration: "Since therefore Chriſt our paſſover is ſacrificed for us, let us keep the Feaſt; and while we feed upon the ſymbols of his body and blood, let us, with humble, but ſteadfaſt faith, apply the ineſtimable benefits of his death to our own precious and immortal ſouls. With minds fixed upon the croſs, upon the great atonement that was made for the ſins of the world, let us embrace the pardon that was *ſigned* for us on Calvary with the deepeſt gratitude, and the moſt heartfelt joy. Amidſt all the dangers and difficulties of our mortal ſtate, while we walk through this valley of the ſhadow of death, the participation of the body and blood of Chriſt will ſupply ſtrength and refreſhment to our wearied ſouls. From this holy and religious Feaſt we ſhall riſe better qualified for all the civil purpoſes of life, better prepared for the practice of every thing that is good, excellent, and praiſeworthy. By frequent and devout Communion, we ſhall go on from ſtrength to ſtrength; till, at length, for the worthineſs of the Lamb that was ſlain, we ſhall be admitted "to eat and drink at his table, and in his kingdom." P. 25.

ART. 28. *A Sermon, preached at the Pariſh Church of Heyteſbury, in the County of Wilts, on the 29th of November, 1799: a Day appointed for a General Thankſgiving; publiſhed at the Requeſt of the Audience. By David Williams, Curate of Heyteſbury.* 8vo. 23 pp. 1s. Rivingtons, &c. 1799.

The miſeries attending the late revolutions in France, and the ſtability and bleſſings of our own conſtitution, are here properly contraſted; and gratitude to heaven, for its favours, is enforced in language, of which the following is no unfavourable ſpecimen: "Under this conviction then, not only of its indiſpenſible obligation, but of its ſupreme

---

* Since we peruſed theſe Sermons, the valuable author has paid the great debt of nature.

beneficial effects, let us, on this, and on every occasion, make it our care diligently to cherish this divine principle, (of grateful piety to the Supreme Being) every man in his own heart; and let our thankfulness to the Father of all mercies be, not a momentary spark, but an inextinguishable flame; at once enlightening our path of life, and giving warmth and vitality to our services:—not a cold and reluctant visitor, "who tarrieth but a day;" but the willing and constant inmate of our bosoms; inspiring their thoughts, directing their purposes, and regulating their various movements, to the best and noblest ends, the Glory of God, and the welfare of man." P. 22.

ART. 29. *A Sermon, preached in the Parish Church of Brading, in the Isle of Wight, on February* 27, 1799, *being the Day appointed for a General Fast. By the Rev. Legh Richmond, M. A. of Trinity College, Cambridge, Curate of the Parishes of Brading and Yaverland, in the Isle of Wight, and perpetual Curate of Caton near Lancaster.* 8vo. 42 pp. 1s. Rivingtons, &c.

A discourse, distinguished by the plainness and earnestness of its admonitions, rather than by originality of thought, or vigour of language. We do not agree with the preacher, that "Whoever examines into the present state of morals, both of the *higher* and lower classes in this country, will easily perceive what an accumulated mass of depravity takes its origin from the habitual indulgence in *strong liquors.*" P. 14. Again: "drunkenness is countenanced and encouraged, from the peer of the realm, to the humblest tiller of the ground." P. 13. We admit that drunkenness is more common than formerly among the lower ranks; and, unless public-houses shall be reduced in number, and more effectually restrained in point of management, the mischief will increase continually. But we do not admit, that drunkenness is one of the present characteristics of the highest ranks. On the contrary, we think that it is less frequent amongst them in the present, than in the generations which have lately passed away.—In many (I fear in most) parts of the kingdom, *few* marriages, *comparatively speaking*, take place amongst the lower classes of the community, wherein the female has not been the previous victim of seduction." P. 19. Here, also, we differ in opinion from the preacher. That many examples of this sort occur, cannot be doubted; but the number and proportion of them seem to be highly exaggerated. Such sweeping censures as this may be allowed in a satire; but are misplaced, we think, either in the body of, or in the notes to a sermon.

ART. 30. *An humble Attempt to make Men grateful to God for Mercies received. Two Sermons, preached in the Church of Renfrew, on Thursday November* 29, 1798, *being the Day appointed for a general Thanksgiving. By the Rev. Thomas Burns.* 8vo. 64 pp. Brash and Reid, Glasgow. 1799.

These discourses (on Exodus xv, 1.) set forth some wholesome truths in a very plain manner. "But let us hear their objections. Nothing (say they) can be a greater insult to the Majesty of Heaven, than to thank him for the destruction of our fellow-creatures.

This

This objection may appear plauſible at firſt ſight; but is truly Jeſuitical, and ſeems intended to miſlead and deceive the unwary. The deſign of our preſent meeting is, not to thank God for the deſtruction of our enemies, but to bleſs God, who has prevented our enemies from deſtroying us; by defeating their diabolical deſigns, and giving ſuch ſignal ſucceſs againſt a people, who have long been the plague of Europe. They were ſo under their monarchy; they are now tenfold more ſo under their ſhocking corrupt democracy." P. 9. "And are not theſe ſufficient grounds for thankſgiving and joy? But I would aſk thoſe men, who thus conſtrue our preſent meeting, whether they would have rejoiced, had our enemies been as victorious over us, as we have been over them? Yes, my friends, and I am much afraid would have dealt deſtruction with a liberal hand." P. 10. "Never was there more knowledge in the world, and never was there leſs piety." P. 12. We doubt the former of theſe facts, and deny the other. "He may ſuffer a ſet of zealots to over-run the country, who, under the plauſible appearance of religious inſtruction, and the apparent deſire of propagating religious knowledge, may unhinge the minds of the riſing generation, already too much afloat, and by degrees introduce ſome new doctrine of their own, that may lead away the unthinking from the faith, as it is in Jeſus; and, in the end, ſap the foundation of our happy eſtabliſhment in church and ſtate." P. 14. This is an uſeful obſervation. We have lately perceived ſymptoms of a general and regular plan of this nature, in England as well as in Scotland, to which the attention of our rulers may well be ſolicited. The agents in the plot ſeem to be the ſimple inſtruments, and by no means the contrivers or directors of it. "It is well known to ſome of you, that there is a number of young men, ſome of them day-labourers, now preparing for being what is called lay preachers; and I underſtand they are to be fully qualified for this in twelve or eighteen months, and then they are to be ſent as miſſionaries over Scotland, to inſtruct the people in the principles of religion." P. 61. The ſucceſsful invaſions of the French into various countries are next ſpoken of in ſtrong and juſt, if not in refined terms;—"the dominion of ſuch miſcreants, as ſuck the heart's blood of every country they enter, and that too, under the pretext of ſervice and kindneſs." P. 16. In the concluſion of the ſecond diſcourſe, the preacher wanders from his ſubject, to inveigh againſt Sunday-ſchools. He aſſigns ſome reaſons, not convincing to us, but yet deſerving attention, for accounting them unneceſſary, and even prejudicial in North Britain.

BOTANY.

ART. 31. *The Britiſh Garden, a deſcriptive Catalogue of hardy Plants indigenous, or cultivated in the Climate of Great Britain. With the generic and ſpecific Characters, Latin and Engliſh Names, native Country, and Time of Flowering. With introductory Remarks. In Two Volumes.* 8vo. 16s. Hazard, Bath; Cadell and Davies, &c. London. 1799.

This publication is ſo conducted as to comprize, in as ſhort a compaſs as poſſible, the ſpecific characters of the plants contained;

the mode introduced by the Litchfield Society, and practiſed by ſeveral botaniſts of the preſent day, is adopted; namely, that of familiarizing the Linnæan language, by correſponding Engliſh terms of the cleareſt and moſt intelligible kind: thus, *heart-ſhaped, briſtle-formed, lance-ſhaped, three-cleft*, are uſed in preference to the former language of *cordate, ſetaceous, lanceolate*, and *trifid*. The native countries of the extra-Britannic ſpecies are always added; and, where it was poſſible, the period of their firſt introduction, or cultivation in Britain.

Being intended only as a convenient enumeration, and not as a hiſtory of plants, the particular ſpots or diſtricts of the *plantæ rariores* and *rariſſimæ* of Britain are not pointed out. Dr. Withering, if we recollect aright, purſued a ſimilar plan in the firſt edition of his Flora; from an idea that a different conduct might rather tend to damp the ardor of botanic ſtudents, who being expreſsly told where a very rare plant is to be found, might deſpair of diſcovering it in other ſituations. The author of this work proceeds at once from the claſs *Syngeneſia* to that of *Cryptogamia* (which makes the 20th claſs of this new arrangement) while the plants belonging to the Linnæan claſſes *Gynandria, Monoecia, Dioecia*, and *Polygamia*, are diſpoſed among the more ſimple claſſes to which the number of their organs would at firſt ſeem to direct. That this, however, may offer no embarraſſment to thoſe who have been accuſtomed to the original or unabbreviated Linnæan Syſtem, the above claſſes are given, in the form of an appendix, in their old form, with references to the more ſimple claſſes, in which their genera are ranked in the preſent publication.

Prefixed to the work is an Introduction, containing a familiar explanation of the Linnæan ſyſtem, and the terms made uſe of in botany.

MISCELLANIES.

ART. 32. *The Seventh, Eighth, and Ninth Reports of the Society for bettering the Condition, and increaſing the Comforts of the Poor.* 8vo. 1s. each. Hatchard, &c. 1798.

To the ſecond volume, which commences with the ſeventh Report, Mr. Barnard has prefixed a very judicious Introduction; in which he ſtates the circumſtances that called for the eſtabliſhment of this Society; recapitulates its objects and views; and gives an account of the progreſs already made, and of the hopes which are entertained, that its inquiries and exertions may prove uſeful to the community. We cannot doubt of their proving ſo. Here are no fine theories of removing *all* the evils incident to poverty, but plain ſtatements of various ſucceſsful experiments for the removal of a very great part of them. It is a moſt animating leſſon which theſe Reports hold forth;—that the condition of the poor may be bettered, and their comforts exceedingly increaſed, at a ſmall expence to the rich, by attention, activity, and prudence. And never, ſurely, did the rich of this nation more univerſally exert themſelves in behalf of their neceſſitous brethren, than at this preſent time. The inhabitants of our cities and great towns, ſeem to be emulous in their benevolent exertions. We ſtrongly recommend

commend to them, and to every charitable individual, a conſideration of the Reports of this Society; which tend, beyond any publication we recollect, to encourage and maintain "the prevalence of induſtry, prudence, morality, and religion, among the great maſs of our fellow ſubjects."

ART. 33. *Information for Overſeers; collected from the Firſt Volume of the Reports of the Society for bettering the Condition, and increaſing the Comforts of the Poor; and publiſhed by Order of the Society.* Small 8vo. 48 pp. 6d. Hatchard, &c. 1799.

The title might have been, Information for Overſeers, *and for every benevolent Perſon in the Kingdom.* In this little tract, ſo many excellent methods are deſcribed, and proved by experience to be practicable, eaſy, and unexpenſive, for rendering the poor more orderly and happy than they generally are at preſent, that we wiſh it to be read by every one who feels an intereſt in the welfare of his ſpecies; who can ſay, "Homo ſum," &c.

ART. 34. *A Word for the Poor; or general Thoughts, candidly ſubmitted to the good Senſe, Diſcernment, and particular Conſideration of the Britiſh Public, on the late ſcanty Harveſt, and dreary Proſpect of a hard Winter. Interſperſed are a few homely, but wholeſome Hints (if rightly taken) to all deep Speculators, and greedy Monopoliſts, whether Farmers, Cornfactors, uſurious Contractors, Foreſtallers, Engroſſers, or Regrators; with a Glance at Levellers, and a parting Word of Admonition to the Poor. By a true Lover of his Country.* 8vo. 33 pp. 1s. Hurſt. 1799.

Nothing can be better intended than the contents of theſe pages. How far they are likely to be uſeful, depends upon a very dubious queſtion: whether the preſent ſcarcity of bread-corn be real or artificial. We have converſed with ſome perſons, likely to have the beſt information, who aſſure us that it is real, and that the contrary notion is ill-founded and dangerous. The preſent author contends very ſtrenuouſly that it is artificial; and, under that ſuppoſition, urges the moſt powerful arguments to relax the hands and hearts of thoſe who may be with-holding ſo neceſſary an article from the public. It may be with-held in ſome places, and not in others; and wherever that is the caſe, a remonſtrance like this muſt have effect upon all who are not loſt to all moral and religious feeling. We believe, however, that there is a check more powerful than any arguments; namely, that corn kept back too long will infallibly be ſpoiled, and therefore muſt be brought to market in time, under penalty of confiſcation to the damp, the Weevil, and other natural miniſters of vengeance.

ART. 35. *The Poſthumous Works of the late Rev. Mr. John Brown, Miniſter of the Goſpel at Haddington (Author of the Self-interpreting Bible, &c. &c.) with ſhort Memoirs, and a Summary of what he uttered during his laſt Illneſs.* 8vo. 290 pp. 3s. Ogilvy. 1798.

Mr. Brown's ſons, like many other heirs and executors, would have better conſulted his credit, and have rendered more ſervice to the cauſe

cauſe of ſound religion, by putting his manuſcripts (the rubbiſh of his ſtudy) into the fire, than by ſending them to the preſs. In general, theſe "Poſthumous Works" are a farrago of quaint, ſuperficial, fanatical declamations. The "pleaſant and practical Hints, chiefly from Samuel Rutherford, collected by Mr. Brown," are merely the ravings of a lunatic (pp. 109—153); and we apprehend that the confinement under which he wrote them, was rendered neceſſary by an unhappy ſtate of his intellects.

ART. 36. *Letters on Subjects of Importance to the Happineſs of Young Females; addreſſed by a Governeſs to her Pupils, chiefly while they were under her immediate Tuition: to which is added, a few practical Leſſons on the Improprieties of Language, and Errors of Pronunciation, which frequently occur in common Converſation. By Helena Wells.* 8vo. 179 pp. 3s. Peacock.

Theſe Letters appear to have been dictated by a very affectionate zeal for the welfare of the young perſons committed to the writer's charge, and they ſhew her to be an attentive and reſpectable teacher. The word *it*, in the title-page, ſtands unfortunately; *by*, in the ſecond page of the Preface, is ſuperfluous; and *her*, (p. 140, l. 18,) is probably an error of the printer. A paſſage at p. 130, might well be expunged:—"Honour to *them* (men with very little ſenſe of religion) was *as ſtrong* a ſtimulative to adhere to the path of rectitude, as the fear of offending his Maker to the pious man." Neither can we allow, that *piety* is not as indiſpenſible in a man, as in a woman. What is either of them, without it? A mariner in a leaky veſſel, in the midſt of the ocean, without rudder, ſail, or compaſs. But we ſhall conclude our ſtrictures, by quoting a ſhort reflexion, the juſtice of which can probably be atteſted by thouſands of families in the kingdom: "Many women, who are this day the ſcourges of their domeſtic circles, might have made (*been*) pleaſant companions, had their warmth of temper been reſtrained in youth." P. 63.

ART. 37. *A Letter to the Anti-Jacobin Reviewers. By Charles Lloyd, Author of Edmund Oliver, &c. &c.* 8vo. 38 pp. 1s. Arch. 1799.

Mr. Lloyd's purpoſe is, to vindicate himſelf from the charge of Jacobiniſm; which he appears to have done with ſucceſs. We are always glad to ſee the ſuppoſed number of monſters, natural or political, diminiſhed by enquiry.

ART. 38. *The Art of Floating Land, as is practiſed in the County of Glouceſter, ſhewn to be preferable to any other Method in Uſe in this Country; with a particular Examination of what Mr. Boſwell, Mr. Davis, Mr. Marſhall, and Others, have written on the Subject. Minute and plain Directions are afterwards given, for the Reformation of a Floating Meadow; with Three deſcriptive Plates. By T. Wright, Author of Large Farms recommended.* 8vo. 95 pp. 3s. Scatcherd. 1799.

Mr. Wright contends, that floating is ſtill very partially practiſed, and generally miſunderſtood; and the true method appears to him to

be

be rapidly degenerating into a mere *wetting* of the land. (P. 2.) "I have ſubſtituted the word *floating*, in the place of that of *watering*, as more expreſſive of the thing intended. The word *watering*, I fear, has not contributed towards a clear conception of the buſineſs; but has given a notion of water uſed merely for the purpoſe of wetting the land, for which a ſmall quantity is ſufficient; whereas the true practice requires a complete ſheet of quick flowing water, at leaſt an inch deep or thick. Indeed, I do not know any one word that will give an adequate idea of the art. In the county of Glouceſter and Wiltſhire, it is frequently called *drowning*, or winter-drowning; but this runs into the oppoſite extreme, and denotes *too much* water in the uſe; and ſeems to expreſs water kept in a ſtagnant ſtate, which is very pernicious, if ſuffered to continue any length of time.

Floating, in my opinion, comes neareſt to expreſs what is meant by the practice in its moſt complete ſtate. I lay the more ſtreſs on this point, that I may, if poſſible, divert the attention of thoſe who wiſh thus to improve their land, from ſmall rivulets and ſprings, and fix it on a more ample ſource of manure. I wiſh to turn the thoughts of men of property to rivers larger even than any that have hitherto been made ſerviceable in this way, and the improvement, they will find, will be proportionably large. For the water of every copious and rapid ſtream is loaded with *manure* of the moſt fertilizing quality; with this water, it is poſſible to make land almoſt as rich as you pleaſe, whatever be the nature of the ſoil, or of the ſubſoil, without attending ſo nicely to ſyſtem as you neceſſarily muſt, when clear ſpring-water is uſed; and, by this water, an entirely new ſoil is given to the land in a few years." P. 6, &c. Mr. W. produces an inſtance of land, improved, by floating, two pounds per acre, in annual value (p. 9); and afterwards, of eight acres of old floated meadow, which, in 1795, brought to the occupier 35l. for the aſſignment of ſheep, cows, and colts, during five weeks only, in the ſpring. "The primary objects of floating are, I aſſert, ſimply theſe two, to procure a depoſit of manure from the water uſed; and by the water, at the ſame time, to ſhelter the land from the ſeverity of winter. And the chief eſſentials of the art are, that the water ſhall be made to flow over the ſurface of the land an inch deep during winter; and that no part of the works ſhall be made upon a dead level." P. 11. Mr. W. then gives us ſeveral obſervations upon Mr. Boſwell's treatiſe on watering; and points out ſome errors in Mr. Davis's and Mr. Marſhall's account of the art. One of the principal topics of controverſy among theſe gentlemen is, whether the water by which land is floated ought to be clear or muddy. At preſent, we think that the advocates for mud prevail; and that Mr. Wright's arguments in particular, unlike his water, are clear and perſpicuous.

ART.

ART. 39. *A Quadruplet of Inventions, consisting of a Description of a Nocturnal or Diurnal Telegraph; a Proposal for an Universal Character; an Easy and Practical Contrivance for preventing Boats from Sinking; and a Scheme for facilitating the Progress of Science, exemplified in the Osteological Part of Anatomy. By Thomas Northmore, Esq. M. A. F. S. A.* 12mo. 45 pp. 1s. Murray and Highley. 1799.

The praise of possessing a marked talent for useful inventions, must be allowed to Mr. Northmore. Among those here produced, by far the most remarkable, on account of the great difficulty which the ablest men have found to impede such an attempt, is the Proposal for an Universal Character. This ingenious author porposes, that the various combinations of the Arabic numerals, be employed to stand for all the symbols required, in inflections, and accidents of which are to be distinguished by a certain set of marks. The idea has great merit, and though difficulties would arise in the application of it, we believe it possible that the most important of them might be surmounted by care and attention. It appears, by a reference to a French Journal, of the year 1720, which Mr. N. very candidly inserts, that something of a similar nature was suggested at that time on the continent; we doubt not, however, that the thought was original in the mind of Mr. N. and it appears probable, that his mode of applying it is more practicable than that proposed in France. His plan for facilitating science, is nearly the same as that which has been propoled in botany; the substitution of easy and vernacular names, instead of compounded and learned terms of art. It does not seem to us, that the advantage of the alteration would be material. On the Nocturnal Telegraph, his observations are useful. With respect to the preservation of boats from sinking, experience only can infallibly determine how far it will answer; small obstacles in practice, often defeat very plausible plans.

ART. 40. *Exercises on the Rules of Construction of the Spanish Language; consisting of Passages extracted from the best Authors, with References to the Rules of the Spanish Grammar. By the Rev. Don Felipe Fernandez, A. M.* 12mo. 188 pp. Wingrave. 1799.

The Spanish language is not at present popular in this country, but on some accounts it deserves to be so; and this work is well calculated to facilitate the acquirement of it, to those students who have previously gained a competent knowledge of the grammar.

ART. 41. *An Abridgment of Mr. Ruddiman's Rudiments and Grammar of the Latin Tongue: with his English Rules of Construction Entire, and the Compiler's Notes and Illustrations. To which is prefixed, a short Vocabulary, English and Latin. By George Chapman, LL. D.* 12mo. Edinburgh printed; sold also by Cadell and Davies. 1799.

The Grammar of Ruddiman has been approved by the learned, and found useful in practice. A judicious abridgment of it, with the additional

ditional matter furniſhed by Dr. Chapman, cannot fail to prove acceptable in ſchools, where a more familiar introduction is required. For our own parts, we have ſeen ſo many excellent ſcholars formed by the grammars of Lilly and Buſby, that we cannot have a wiſh to ſee them ſuperſeded in the places where they are eſtabliſhed.

ART. 42. *The Elements of uſeful Knowledge, in ſeven Books; comprehending ſhort Syſtems of Aſtronomy and Geography, Mythology, Chronology, Rhetoric, Biography, Natural Philoſophy, and Metallurgy, Government and Juriſprudence. To be read in Turns, with ſuch approved Selections as are generally uſed in Schools; and to be chiefly committed to Memory. By the Rev. J. Adams, A. M. Author of the Elements of Reading, and Lectiones Sacræ. The Second Edition, much improved and enlarged.* 12mo. 329 pp. 3s. 6d. Walker. 1799.

The Rev. J. Adams is well known as a diligent and judicious compiler of works for the inſtruction of youth; and the preſent book will by no means diminiſh his reputation in that uſeful branch of literary labour. We were particularly pleaſed to find his ſhort ſyſtem of government entirely ſound and conſtitutional, a very important circumſtance in the preſent day. His engraver has not introduced the *Georgium Sidus* into our ſolar ſyſtem in the title-page; but it is briefly mentioned in the book, p. 2.

ART. 43. *The Tutor and Scholar's Aſſiſtant, being a New Treatiſe of Vulgar and Decimal Arithmetic, containing a large Collection of Original Queſtions, with Notes at the Foot of the Page, to exemplify and illuſtrate the Rules. By Joſeph Saul.* 12mo. 2s. Walker, &c. 1799.

The Key to this work was noticed by us in Auguſt laſt, p. 209. The whole aſſuredly deſerves recommendation; and we have only to regret, that our teſtimony can render no perſonal ſervice to the Author, who is no longer capable of feeling either cenſure or praiſe.

ART. 44. *A ſhort Grammar of the Engliſh Language, in Two Parts; ſimplified to the Capacities of Children; with Notes, and a great Variety of entertaining and uſeful Exerciſes, upon a Plan entirely new. By John Hornſey, School-Maſter, Scarborough. The ſecond Edition, with large Additions.* 12mo. 111 pp. 1s. 6d. bound. Bent, London.

The rules of this Grammar are conciſe and clear. The exerciſes, which are numerous, conſiſt chiefly of words and ſentences purpoſely made faulty in ſpelling and in grammar, which the learner is to correct according to his previous knowledge, or the author's rules.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 45. *Collection portative de Voyages traduits de différentes langues orientales et européennes. Ornée de gravures. Tom. I,* with the ſeparate title: *Voyage de l'Inde à la Mekke, par* Abdoûl Kêrym, *favori de* Tahmàs-Qouly-Khân; *extrait et traduit de la verſion anglaiſe de ſes Mémoires, avec des notes géographiques, litéraires, &c. par* L. Langlès, *Conſervateur des MSS. orient. de la Bibliotheque nation. et membre de l'inſtitut nat.* An V (1797) 246 pp. *Tom. II, III,* with the ſeparate title: *Voyages de la Perſe dans l'Inde et du Bengal en Perſe, le premier traduit du perſan, le ſecond de l'anglais, avec une Notice ſur les revolutions de la Perſe, un Memoire hiſtorique ſur Perſepolis et des notes, par* L. Langlès. An. VI. (1798–9.) CXXXI. 142 and 268 pp. 12mo. Paris.

In the *firſt* of theſe volumes, Mr. *L.* preſents his countrymen with an abridged tranſlation of Gladwin's *Memoirs* of Khojeh Abdul-kureem, *a Caſhmerian of diſtinction*, &c. from the Engliſh. Part of theſe Memoirs, as far as they relate to countries with which the Biblical Orientaliſt is concerned, had been tranſlated into German, in the *Neues Repertorium für bibliſche und morgenländiſche Literatur*, publiſhed by Prof. *Paulus*, which Mr. *L.* notices, confirming ſome obſervations of the tranſlator, and correcting one in regard to the name of *Mukſera*. The defects in the accounts of Medina and Mecca, are ſupplied from *Niebuhr* and *Muradgea d'Ohſſon*, whilſt, on the contrary, whatever relates to Nader Shah is omitted, being reſerved by Mr. *L.* for his intended *Hiſtory of Hindoſtan*.

The *ſecond volume* contains what may more properly be ſaid to belong to Mr. *L.* a tranſlation, by himſelf, from the Perſic of a *Voyage de la Perſe dans l'Inde*, made by *Abdulriſak*, Envoy of the fourth ſon of Tamerlane, Shah Rockh, in the years 1442–44. It is extracted from a larger work, and comprizes the hiſtory of Shah Rockh, and his family, for 133 years, between 1335 and 1468. Mr. *L.* had before publiſhed from it certain *Ambaſſades reciproques d'un Roi des Indes et de la Perſe et d'un Empereur de la Chine, traduites du Perſan avec la vie de ces deux ſouverains et des notes tirées de différens auteurs orientaux manuſcrits et imprimés* (Paris, 1788, 8vo.). In the piece which we have now before us, *Abdulriſak* gives ſuch an account of the free port of Ormuz (*dâr-al-iman*, "the place of ſecurity"), of Calcutta, and of Biſnegor, as far ſurpaſſes the relations of European travellers of thoſe times. The obſervations of the tranſlator are chiefly deſigned to illuſtrate the geography.

graphy. Inſtances of the activity of the elephant are, in p. cxv, compared with the accounts given by Latin authors concerning theſe *ſumambuli*.

The remainder of the *ſecond*, and the whole of the *third* volume, are occupied by *Franklin's* very intereſting Travels from Bengal to Schiraz, with remarks, intended principally, particularly in regard to the hiſtory of Perſia ſince the time of Nader Shah, to compare theſe accounts with thoſe in the *lettres édifiantes*, tom. iv, and not at all favourable to the Abbé *Bazin*. To the end of the laſt volume is annexed a *Memoire hiſtorique ſur Perſepolis*, in which Mr. *L.* has brought together whatever he could collect relating to this city and its remaining ruins, and in which he has particularly had recourſe to *Valentyn's* excellent, though not generally known, Travels through India. The author ſeems, however, not to have been acquainted with *Heeren's* explanation of the antiquities of this place. He makes it appear probable, that its deſtruction was not owing to a fire under Alexander the Great.

ITALY.

ART. 46. *Flora Piſana del Dottor Savii, Ajuto del Profeſſore di Storia naturale nell' Univerſità di Piſa.* Tomo I. 1798; 485 pp. with Two Plates. Piſa.

In this *firſt volume* are compriſed, the *twelve* firſt claſſes of the ſexual Syſtem of *Linnæus*, the reſt being reſerved for the *ſecond volume*, which is ſoon to appear. That our readers may form ſome idea of the author's manner, we ſhall point out ſome new plants deſcribed by him, together with his definitions of them: Iris *alba*; *I. caule multifloro foliis altiore, ſpathis baſi foliaceis, apice, marginequæ ſcariioſis, corollarum tubo germinibus longiore.*—Scirpus *ſiliformis*; *S. culmo nudo ſetaceo, ſpicis terminalibus glomeratis, ſeſſilibus, involucro monophyllo, lineari, brevi.*—Pharalis *ſubulata*; *P. panicula ſpicata, ſubulata, calicibus compreſſis ovatis, acutis, dorſo, lateribuſque nervoſis, radice fibroſa.*—Feſtuca *ſegetum*; *F. panicula æquali patente, capillari, ſpiculis glabris, ſplendentibus, 3–4 floris longe ariſtatis, foliis planis piloſis.*—Feſtuca *hiſpida*; *F. panicula ſpicata, ſtricta, valvis calicinis glabris, quadrifloris, floralibus hiſpidis, ariſtatis, foliis planis, piloſis.*—Feſtuca *montana*; *F. panicula ſecunda depauperata, ſpiculis ſolidariis, 4 floris, hirſutis, foliis linearibus, rigidis, piloſis.*—Bromus *trivialis*; *B. panicula ſpicata, lobata, calicibus ſubſeptemfloris, valvis ciliatis, breviter ariſtatis, ultimis muticis culmo geniculato, foliis piloſis.*—Avena *neglecta*; *A. panicula denſa, ſpiculis glabris, ſubquadrifloris, petalis internis apice bifidis, foliis planis, piloſis mollibus.*—Rumex *campeſtris*; *R. floribus hermaphroditis, valvis omnibus graniferis, integerrimis, vix grano majoribus, foliis undulato-criſpis.*—Roſa *agreſtis*; *R. germinibus, pedunculiſque glabris, floribus ſubumbellatis, foliolis ovatis, dentato-ſerratis, caule, petioliſque aculeatis, &c.*

GERMANY.

GERMANY.

ART. 47. Jo. Chſtph. Adelungii *Grammatica theodiſca Scholis conſcripta, latine verſa à* Frid. Gottlob Born. Leipzig, 1798 (1 Rixd.)

We mention this as a well-executed tranſlation of the moſt approved German grammar, which may be uſeful to thoſe foreigners who wiſh to obtain a knowledge of the language. *Jena ALZ.*

ART. 48. *Anecdota Græca è præſtantiſſimis Italicarum Bibliothecarum codicibus deſcripſit* Johannes Philippus Siebenkees. *Edidit ac præfatus eſt* Johannes Adam Goetz; xxxii and 135 pp. in l. 8vo. Nürnberg, 1798.

It is to the late *Siebenkees* that we are indebted for the diſcovery of the additions to the *Characters* of *Theophraſtus*, the laſt *eight* of which were prepared for publication by Mr. *Götz*, and form the *ſecond part* of this collection. Of the method adopted by him in editing them, he gives the following account in his Preface: *In emittenda hac ultima Anecdotorum parte primum mihi curæ fuit ut omnia, prout à b. viro è codice Palatino-Vaticano Romæ deſcripta fuerant, accurate ab operis rederentur; deindè ut ſcripturam codicis Palatini, prout in prioribus capitibus factum eſſe videbam, lectionis varietate illuſtratem, et quænam lectio reliquis mihi præſtare et ſequenda videretur, paucis indicarem.* In the critical notes, Mr. *G.* has availed himſelf of the labours of his predeceſſors *Fiſcher* and *Hottinger*.

The *former part* of the collection conſiſts, 1, of *Scholia on Plato*, from two Venetian MSS. and one in the Bibliotheca Angelica at Rome, relating to the *Euthyphron*, the *Apology of* Socrates, the *Crito*, *Theages*, the ἱππαι, *Sophiſta*, *Euthydemus*, *Protagoras*, *Cratylus*, *Hipparchus*, *Gorgias*, *Ion*, the two *Alcibiades*, the firſt book of the Republic, the *Charmis*, *Laches*, *Lyſis*, *Menexenus*, *Politicus*, the *Sympoſium*, the two *Hippias*, the *Clitophon*, *Phædo*, *Phædrus*, *Theætetus*, and *Philebus*; 2, an *oration of* Libanius, *in defence of* Olympius, from the Barberini library; 3, part of a work of *Gemiſtus Pletho*, entitled, Διόρθωσις ἰνίων τῶν οὐκ ὀρθῶς ὑπὸ Στράβωνος λεγομένων, from a MS. of *Strabo* in the Vatican; and, 4, a Diſſertation, likewiſe found in a MS. of *Strabo*, in the Vatican, under the title, Στράβωνος περὶ μεγέθους καὶ σχήματος τῆς γῆς. *Ibid.*

ART. 49. 1. *Anfangsgründe der hebräiſchen Sprache, nebſt Tabellen und einer Chreſtomathie—von* Johann Melchior Hartmann; *Doct. und Prof. der Philoſophie und orientaliſchen Sprachen zu Marburg.—Elements of the Hebrew Language, together with Tables, and a Chreſtomathia, by* J. M. Hartmann, &c. Marburg, 1798, 8vo.

ART. 50. 2. *Hebräiſche Chreſtomathie, eine Beylage zur Hebräiſchen Grammatic herausgegeben von* J. Melch. Hartmann.—*Hebrew Chreſtomathia, a Supplement to the Hebrew Grammar, publiſhed by* J. M. Hartmann. 8vo.

Theſe *Elements* contain ſuch real improvements, as fully juſtify the author in adding to the number of Hebrew Grammars. He has been parti-

particularly attentive to the regularity of the punctuation in the verbs —a ſubject on which he had before publiſhed a Diſſertation, inſerted in *Eichhorn's Bibliothek*, vol. viii. part ii.

The *Chreſtomathia* is divided into *three* parts. The *firſt* conſiſts of 60 proverbs, publiſhed by *Buxtorf*, in 1648. The *ſecond* exhibits a ſhort extract from the Roman Hiſtory, in the form of a Chronicle, by R. *Abraham ben Dior*, a cotemporary of *Abeneſra*. The *third* is an excerpt from *Benjamin's Itinerary*, relating to Italy. *Ibid.*

ART. 51. *Pſalmi annotatione perpetua illuſtrati ab* Ern. Frid. Carol. Roſenmüllero, *Ling. Arab. in Acad. Lipſ. Prof.* Or likewiſe: *Scholia in Vetus Teſtamentum. Partis quartæ* Pſalmos *continentis Volumen primum*; 547 pp. Preface 1 ſheet, Prolegomena LXII pp. in l. 8vo. Leipzig. 1798.

The former of theſe titles is intended for thoſe who may wiſh to purchaſe the *Scholia on the Pſalms* only. Of the whole collection of *Scholia on the Old Teſtament*, the *firſt part* appeared in the year 1788, an improved edition of it in 1795, and the *ſecond part*, or volume, in 1790. Both together compriſe the *Pentateuch*. The *third part* was publiſhed in the years 1791—3, and contains, in two diviſions, the prophet *Iſaiah*. The preſent *fourth part* commences with the *Scholia on the Pſalms*, as far as the 20th inclusive only. Among the more ancient expoſitors of the Pſalms, the author has had recourſe to the *Paraphraſes* by *Eſrom Rüdinger*, who died in the year 1591, the *Tranſlations* of *Martin Bucer*, as alſo the *Commentaries* of *A. Agellius*; and among the Jewiſh writers, of the *Scholia* of *Kimchi*, *Aben-Eſra*, and *Solomon Jarchi*, the citations from the laſt of which, are made in their own words, accompanied with verſions of them. To theſe is added whatever was judged worthy of notice from modern commentators on the Pſalms, including likewiſe thoſe ſmall and periodical writings, which, though they frequently contain valuable matter, are, however, often overlooked. The *Prolegomena* conſiſt of *four chapters*. The *firſt* treats of the *origin* of the ſmall poetical pieces commented on in this fourth part of the Scholia. In the *ſecond part*, the author enquires *when* and *by whom* the Pſalms were compoſed. The 90th Pſalm Prof. *R.* does not, with ſome other writers, aſcribe to *Moſes*. According to the ſuperſcriptions, 71 Pſalms are attributed to *David*. In the Alexandrine Verſion, *eleven* more are given to him, though without any apparent authority. There are, however, others, where this is not ſtated in the ſuperſcription, which, as is evident from the ſtyle and contents, muſt have been compoſed by *David*. All thoſe aſcribed to *Aſaph*, of which there are *twelve*, muſt, except the 50th, belong to the time of the exile; as muſt alſo the 88th Pſalm, attributed to *Heman* the Eſrachite, and the 89th, which is ſaid to have been written by *Ethan*. Some of the pieces in this collection appear likewiſe to belong to *Samuel* and his ſcholars. Two Pſalms only, namely, the 72d and 127th, bear the name of *Solomon*, though theſe, as well as the 45th, appear rather to have been made on him, than by him. The 2d, 47th, and 132d, appertain likewiſe, at leaſt, to that period. To the time of the kings but few ſeem to belong, whilſt the number of

thoſe

those of the time of the exile, among which are those which must have been sung by the Korachites, is more considerable; as some likewise appear to appertain to the time of the Maccabees. In the *third chapter* the author gives an account of the *collection*, *division*, and *number* of the Psalms. As it is said after the 72d Psalm, that the Psalms of *David* end there, it has generally been understood that this collection was made by David himself. Mr. *R.* however, controverts this opinion, because among those 72 Psalms, there are some which, he conceives, evidently belong to a later period, and others which contain mere repetitions only, as the 14th and 53d, the 70th and 40th, &c.; he conjectures, therefore, that this *first collection* may have been made under the *second temple*; and the *second* about the time of the *Maccabees*. The *division* of the Psalms into *five books* was already usual in the time of *Jerome*, and is founded in the concluding word *Amen*, which is found after the 41st, 72d, 89th, and 106th Psalms; so that the *first book* comprehends the Psalms from the 1st to the 41st; the *second* from the 42d to the 72d; the *third* from the 73d to the 89th; the *fourth* from the 90th to the 106th; and the *fifth*, those from the 107th to the 150th. The *fourth chapter* treats of the *superscriptions* of the Psalms which are wanting in 25 Psalms only, and which are intended to point out either the author, the singers, the occasions on which they were composed, the contents, or the melody—being by some persons reckoned modern, whilst they are by others regarded as genuine, or, at least, ascribed to *Esra* and *Nehemiah*. Prof. *R.* considers several of them as genuine, and endeavours to explain some of them in a supplement. *Ibid.*

ART. 52. *Der Bericht des* Johannes *vom* Jesu *dem Messia. Uebersetzt und mit Anmerkungen begleitet von* Johann Adrian Bolten, *erstem Compastoren an der Hauptkirche zu Altona.—The Gospel of St.* John, *translated and accompanied with Notes, by* J. A. Bolten. Altona. XXIV, and 304 pp. in 8vo. (1 Rixd.)

Though we may not subscribe to the author's opinion, that *the Gospel of St.* John *was originally composed in the Syriac language*, we must, however, consider the Version itself, and the observations with which it is accompanied, drawn in a great measure from a comparison of the Greek of the Evangelist with the Syriac and other Oriental idioms, as a valuable *commentarius perpetuus* on that Gospel. It is certain, that the language of St. *John* abounds with Hebraisms or Syriasms, though they may not be so numerous as Mr. *B.* imagines, so that many of his resemblances may, perhaps, be more specious than just; as, for instance, where in v. 1—14, he explains the λογος by ויאמר אלהים, Gen i. 3, and compares it with the personified מימרא דה of the Jews after the captivity. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

If *a Lover of Impartiality* will ſuppoſe a caſe, in which the very deſire to do honour to a work, by putting it into the ableſt hands that could be found, has been incidentally the cauſe of delaying the account of it, he will better deſerve his aſſumed title, than by the unjuſt dilemma he has ſtated, and the other impertinencies of his letter. The difference, which he ſo invidiouſly objects, ariſes from this; that where we depend on ourſelves alone, we are punctual, where we truſt to others, however eminent, we are liable to diſappointment.

We have received the letter of *G. S.* and can only regret that he takes ſo much offence at a cauſe ſo trifling.

We have formerly conſidered the work recommended by *Harmonicus*, but did not then feel ſo entirely ſatisfied with the ſyſtem of the author as he appears to be. Should we have an opportunity of recurring to the ſubject on which it treats, it will give us great pleaſure to attend to the ſuggeſtions of a Correſpondent ſo intelligent as *Harmonicus*.

We are very much obliged to *J. M.* for his ſuggeſtions.

LITERARY INTELLIGENCE.

We announce, with pleaſure, that the edition of *Æſchylus*, which we mentioned vol. xiv, p. 552, as undertaken by *Mr. Butler*, is proceeding in a regular manner, with the aid of a valuable correſpondence on the continent.

From the Clarendon Preſs will ſoon be iſſued, the fifth volume of *Wyttenbach's* Plutarch: an edition of *Sophocles*, with notes, from the papers of the late *Dr. Muſgrave*, editor of Euripides: *Diateſſaron*, or an Harmony of the Four Goſpels, in Greek, by Profeſſor *White*.